A CONCISE GUIDE FOR WOMEN'S HAJJ

Compiled By

Mufti Saad Abdur Razzaq

Fazil Jamia Farooqia Karachi
Mutakhassis Jamia tul Uloom ul Islamia
Allama Binauri Town Karachi

المیزان پبلشرز
کراچی، پاکستان

بسم اللہ الرحمن الرحیم

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Translated By

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Foreward

Hajj which is the fifth pillar of Islam has been made obligatory (Fardh) on both Muslim men and women who can meet the conditions ordained for undertaking this sacred journey.

However, women performing Hajj often face circumstances in which they need specific Shariyyah rulings in particular Masa'il. In addition to this, they are normally unaware of the correct method of performing congregation prayers and Salat ul Janaza as these prayers are offered solely by men in their home country.

For this reason it was important to compile a concise guide to Hajj which especially caters to the needs of women and facilitates their duty of offering Hajj. Therefore, by the grace of Allah these Masa'il were compiled in Urdu and later translated in English for the convenience of

those who face difficulty in understanding the Masa'il in Urdu.

It is my earnest request that all Hajis should keep this book with them during Hajj, and pray for all all those who encouraged me and helped me and entrusted me with this noble work, that may Allah تَبَارَكَ وَتَعَالَىٰ accept us for spreading this Deen till our very last, and grant us unlimited opportunities to visit His noble House and Rasulullah's ﷺ Roza.

I am sincerely thankful to all those who guided me in this effort. You all are humbly requested to remember us all in your supplications during Hajj and Umrah. If during your Hajj, you encounter any problems or see any mistake in this book, please notify me. I will be very grateful for your notification.

Mufti Saad Abdur Razzaq

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Index

Foreward 03

Some important Terminologies 11

Important things before Hajj & Umra 22

Medicines for menstrual cycle 23

Ihram 27

Obligations (Wajibaat) of Ihram 28

Preparing for Ihram 28

Departure from Home 30

Ahkam e Safar 32

Intention (Niyyat) 34

Some Important Masail (Meeqat) 39

The First Sight of Baitullah 42

Acts of Umrah 43

Tawaf and its types 44

Before starting the Tawaf 46

Tawaf 49

Wajibat, Muharramaat..... (Tawaf) 52

Wajibat (Obligations) of Tawaf 52

Muharramaat (Forbidden Acts) of Tawaf 53

Makroohaat (Unpreferred Acts) of Tawaf 55

Dua at Multazam 57

Two Raka'at after Tawaf 59

Aab e Zamzam 61

Saee 62

Wajibaat and Makroohat of Saee 65

Qasr (Trimming hair) 68

How to engage yourself in Makkah 69

Congregational Prayers for women 70

Salat ul Janaza 79

Masa'il related to Haramain 83

Jinayaat 86

Masa’il related to Ihram 90

Masaail related to Tawaf 101

Leucorrhoea and its laws 114

Masail related to Saee 119

Hajj 123

Faraaidh of Hajj 123

Arkan e Hajj 124

Wajibaat of Hajj 125

Sunnan of Hajj 126

Hajj e Qiran 128

Hajj e Tamattu 129

Hajj e Ifraad 130

Acts of 8th Zil Hajj 131

Acts of 9th Zil Hajj 136

Wuqoof e Arafat 138

The Rukn of Wuqoof 140

Preferred acts of Wuqoof e Arafat 142

Laws of Arafat 143

Wuqoof e Muzdalifa 149

Acts of 10th Zil Hajj 152

Masail-e-Rami 153

Stay at Mina and Qurbani 168

Stay at Mina and Qasr 173

Tawaf-e-Ziyarat 175

11th ZilHajj 187

12th ZilHajj 188

13th ZilHajj 189

Tawaf-e-Wada 190

Masail of Hajj-e-Tamattu 195

Some Important Masail 197

Travelling to Madinah Munawwarah ... 207

Presenting Salaam at the Roza 218

Acts to be avoided at Roza 225

Some important Terminologies

It is a great blessing of Allah تَبَارَكَ وَتَعَالَىٰ that he has granted us the opportunity to embark on the holy journey of Hajj .All praise be for the Almighty who created the Asbaab and made all the arrangements and above all accepted us for this sacred journey.

Your journey should be well planned so that every act of Hajj is performed to the utmost perfection. Women especially should ensure that they have at least a week in Makkah Mukarramah after Hajj so that in case they are unable to perform Tawaf e Ziyarat due to their monthly period (Haidh), they have enough time to perform the Tawaf after attaining purity.

It is also advisable for women to abstain from taking medicine to delay or stop their menstrual cycle since these medicines have side effects which often aggravate the problem.

While explaining the Masaail related to Hajj, certain Arabic words have been used of which a layman is usually unaware. Therefore, for the convenience of the readers, these Arabic words have been explained in the beginning of the book. It is important for the prospective Hajis to remember these terminologies as they will be repeatedly used in the book.

Aafaaqia: A woman who lives outside the limits of Meeqaat. (A woman going from Pakistan will also be called an Aafaaqia).

Meeqat: Rasulullah ﷺ has specified certain places which one cannot cross without Ihram on entering Makkah Mukarramah from any direction. These are called Meeqat.

Ihram: Ihram means to forbid oneself from something. When a woman makes a firm intention to perform Hajj or Umrah and recites Talbiyah, she enters into the state of Ihram due to which certain things which were previously Halal and permissible are now forbidden (Haraam) on her.

Mohrima: A woman who adorns Ihram.

Tasbeeh: To say سُبْحَانَ اللهِ

Takbeer: To say اَللّٰهُ اَكْبَر

Talbiyah: To recite complete لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ

Tahleel: To say لَا اِلٰهَ اِلَّا اللّٰهُ

Hil: The area between Haram and Meeqaat is called Hil because in this area one is allowed to do those things which are forbidden in the Haram.

Haram: The area around Makkah up to a certain distance is called Haram. Demarcations have been placed on its borders within which hunting, grazing or cutting of trees is not permissible (haraam).

Baitullah: The house of Allah تَبَارَكَ وَتَعَالَىٰ i.e. the Ka'abah which is in the center of Masjid-e-Haraam in Makkah Mukarramah. It is the very first place of worship in the world, which was built on the

commandment of Allah تَبَارَكَ وَتَعَالَىٰ by the angels (Malaika) before the creation of Hadhrat Adam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. Then it was reconstructed by Hadhrat Adam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, then by Hadhrat Ibraheem عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, then by Quraish, then by Abdullah Bin Zubair رَضِيَ اللهُ تَعَالَىٰ عَنْهُمَا, and then by Abdul Malik. After that it was renovated in different time periods by different persons. It is the Qibla of Muslims and the most blessed & sacred place on the Earth.

Tawaf: To circumambulate (go around) the Ka'abah seven times.

Shaut: One round of the Ka'abah is called a shaut. Seven shaut make one Tawaf.

Mataaf: The area around the Ka'abah where Tawaf is performed.

Hajr-e-Aswad: A black colored stone encased in a silver frame embedded in the south eastern wall of Ka'abah at the height of a human being. This stone was pearl white when it was initially brought from Jannat but with time it turned black due to the sins of Bani Adam.

Maqam-e-Ibraheem: A stone lowered from Jannat on which Hadhrat Ibraheem عليه الصلاة والسلام stood whilst constructing the Ka'abah.

Multazam: The wall between Hajar-e-Aswad and the door of Ka'abah. It is Mustahab to cling to this wall & make Dua.

Istiqbal: To raise your hands upto the shoulders as it is done for Takbeer e

Tahreema in Salat in such a manner that the palms face the Hajr-e-Aswad.

Istilam: To kiss the Hajr-e-Aswad or to touch it and in case of crowds to indicate towards it with the palms and kiss them.

Hateem: The area on the northern side of the Ka'abah surrounded by a wall, the height of a human being.

Rukn-e-Yamani: The southwest corner of the Ka'abah which is in the direction of Yemen. This corner is before the corner of Hajr-e-Aswad.

Saee: To complete seven rounds between Safa and Marwa in a particular way.

Safa: A hillock on the southern side of the Ka'abah form where Saee begins.

Meelain Akhdharain: Between Safa and Marwa, there are two green signs (lights) between which men performing Saee walk at a brisk, running pace while women walk at a normal pace.

Marwa: The hillock where Saee ends.

Qasr: To trim the hair.

Zul Hulaifa: A place, six miles from Madinah Munawwarah. This is the Meeqat for those going to Makkah Mukarramah from Madinah Munawwarah and is known as Bi'r-e-Ali these days.

Hajj e Ifraad: Adorning the Ihram of Hajj only and performing the acts of Hajj only.

Mufrida: A woman who performs Hajj-e-Ifraad.

Hajj e Tamattu: Performing Umrah in the months of Hajj (i.e. from the 1st Shawwal till 10th Zil-Hajj), then in the same year adorning the Ihram of Hajj without returning home.

Mutamattia: A woman who performs Hajj-e-Tamattu.

Hajj e Qiran: Performing Umrah and Hajj in one Ihram.

Qarina: A woman who performs Hajj-e-Qiran.

Youm e Tarwiya: 8th of Zil-Hajj.

Mina: A valley 3 miles to the east of Makkah Mukarrama which is considered to be in the limits of Haram and where pelting (Rami) is done.

Youm e Arfa: 9th of Zil-Hajj i.e. the day of Hajj on which the pilgrims (Hajies) make Wuqoof in Arafat.

Wuqoof: Staying in Arafat & Muzdalifah for a specific period of time.

Arafat: An open ground approximately nine miles to the east of Makkah Mukarramah & six miles from Mina.

Jabal e Rahmat: A mountain in Arafat.

Batn e Arna: A valley near Arafat where Wuqoof is not valid because it is outside the limits of Arafat.

Muzdalifa: An open ground between Mina & Arafat which is about three miles to the east of Mina.

Wadi e Mohassir: A valley adjacent to Muzdalifa. which should be quickly

crossed. It is not permissible to make Wuqoof of Muzdalifa here.

Ayyam e Nahar: The days from predawn (Subh e Sadiq) of 10th Zil-Hajj to sunset of 12th Zil-Hajj.

Rami: The pelting of pebbles.

Jamaraat: The three pillars in Mina where pelting (Rami) is done.

Ayyam e Tashreeq: The days from the Fajr of 9th Zil-Hajj to the Asr of 13th Zil-Hajj in which reciting Takbeer e Tashreeq is Wajib after every Fardh Salat.

Note: **(i)** It is Makrooh e Tahreemi to perform Umrah from 9th to 13th Zil Hajj.

(ii) It is Makrooh e Tahreemi to Fast from 10th to 13th Zil Hajj.

Takbeerat e Tashreeq: To recite:

اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ لَا اِلٰہَ اِلَّا اللّٰہُ وَاللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ وَلِلّٰہِ الْحَمْدُ

Damm: Committing of the forbidden acts in the state of Ihram necessitates the slaughtering of a goat etc. This is called Damm.

Some important things to do before going for Hajj or Umra

1. Seek forgiveness from those whom you feel you have done wrong to them or usurped their rights, be it your friends, neighbours, relatives, servants or colleagues.

2. Purify your intention (Niyyat) which should be solely for the sake of Allah t as He only accepts that which is pure. Do not

allow worldly intentions like fame to pollute the sincerity of your intention.

3. Repent (make Tauba) from all big or small sins. There are three conditions for Tauba:

(i) Leave the sin immediately.

(ii) Be sincerely shameful.

(iii) Resolve not to do it in future.

(iv) To compensa0te for the rights which have been usurped.

Medicines that stop or delay menstrual cycle

It is strongly advisable for women to abstain from taking medicine to delay or stop their menstrual cycle as these medicines often create problems and

difficulties. It has been observed that these medicines have immense side effects of which women are unaware which is why they use such medicines on their Hajj journey depending on medical advice from doctors who are usually unaware of the religious rulings regarding Hajj. The menstrual period is a natural process which has been ordained by Allah on the daughters of Adam عَلَيْهِ الصَّلَاةُ وَالسَّلَام; therefore women should accept it as natural phenomenon and abstain from accommodating it according to their personal convenience.

A woman who is taking medicine to stop or delay menstrual cycle should thoroughly check the ingredients of such medicines to

ensure that it does not contain any Haram component.

Mas'ala: If the usage of such medicines stops the bleeding completely, it is permissible to enter the Masjid and do Tawaf.

Mas'ala: If the bleeding does not stop completely and

(i) There is slight bleeding/a few drops of blood show sporadically.

(ii) A blood stain is spotted.

(iii) Blood comes whilst passing urine.

If any of the above mentioned situations arise during the habitual days of menstrual cycle, it is not permissible to enter the Masjid or do Tawaf. If a woman enters the Masjid or does Tawaf in this condition she

will be considered as if she performed Tawaf in the state of impurity which is Haram.

Mas'ala: One of the side effects of using these medicines is that a woman menstruates time to time for as long as two months and discards Salat, fasting (Roza) and Tawaf during the entire period i.e. 2 months assuming that these are her days of impurity.

In terms of Shariyyah this prolonged bleeding is a type of Istihadha (bleeding due to ailment) and the law of this type of Istihaadha is that the habitual days of her monthly period will be termed as Haidh in which Salat, Roza, entering the Masjid and Tawaf will not be permissible, while the

remaining days will be termed as Istihaadha (bleeding due to ailment) in which it will be obligatory for her to perform Salat and Roza. Entering the Masjid and performing Tawaf is also permissible in the days of Istihaadha.

Ihram

In Arabic, Ihram means to forbid oneself from something. In terms of Shariah, after making intention (Niyyat) and reciting Talbiyah one is said to enters into the state of Ihram due to which certain Halaal and permissible things like using perfume, cutting hair etc are forbidden for her.

Obligations (Wajibaat) of Ihram:

1. To make Niyyat of Ihram from the Meeqat, or from home and not to delay it beyond Meeqat as it is not permissible to cross Meeqat without Ihram.
2. To abstain from the prohibitions of Ihram.

Preparing for Ihram

Before the Ghusl of Ihram, it is Mustahab to clip nails of both hands and feet and to remove the unwanted hair (from the underarms and below the navel). Then make ghusl for Ihram and clean yourself thoroughly. This Ghusl is for cleansing not for purity. Therefore if a woman is

menstruating at the time of leaving her home for Hajj, she should make Ghusl with the intention of Ghusl-e-Ihram. However this Ghusl will not purify her. If making Ghusl is harmful for her, she should just make Wudhu and make Dua facing the Qibla.

Ghusl and Wudhu are neither a prerequisite nor a Wajib of Ihram but discarding it without any reason is Makrooh (not preferable).

It should be remembered that it is not permissible to cross Meeqat without the intention of Ihram or else Damm will be Wajib.

Departure from Home

Ihram does not mean to adorn clothes in a specific manner but it is actually a state which is entered into after making intention (Niyyat) and reciting Talbiyah. After entering into this state, certain permissible things which were Halaal in normal circumstances become prohibited. However, it is advisable not to make intention immediately. Offer two rakaat Salat of Ihram and make Dua for yourself, your relatives, and for the entire Muslim Ummah in general. It is preferable to recite Surah e Kafiroon in first Raka'at and Surah e Ikhlas in Second Raka'at.

Note: A woman, who is unable to offer the two Raka'at of Ihram due to Haidh or Nifas, will make Dua only.

Then depart from your home according taking care of the relevant Sannah and recite the following Dua:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

After reaching airport, make the intention (Niyyat) when the flight's departure is confirmed. It is also permissible to do so before the plane crosses the Meeqat limit. However, if the Meeqat is crossed without the intention of Ihram it is obligatory to give Damm.

Note: Those who are going to Madinah Munawwarah initially will not adorn Ihram.

However on their departure from Madinah Munawwarah to Makkah Mukarramah, they will adorn Ihram & perform the above mentioned acts.

Ahkam e Safar

1. A woman who intends to travel 48 miles, approximately 77.25 kilometers is a traveller (Musafira) in the eyes of Shariyat. This woman has to do Qasr i.e. offer two Raka'at of Fardh instead of four in Zuhr, Asr and Isha as soon as she crosses the city limits.

2. There is no Qasr in Fajr, Maghrib and Witr Salat.

3. If a woman traveller prays behind an Imam who is not a traveller she will not do

Qasr but offer the normal four raka'at of Fardh.

4. If a woman traveller is not praying behind an Imam who is not a traveller, it is compulsory for her to do Qasr. If she does not do so, she will be a sinner and if she does not do Sajda e Sahw she will have to repeat the Fardh.

5. If a woman traveller intends to stay at a place for fifteen days or more she will not be a traveller whilst staying at that place and she will not do Qasr. That is why anyone staying at Madina Munawwara or Makkah Mukarrama for fifteen or more days will not be a traveller (Musafira) and she will not do Qasr.

6. If a woman is menstruating at the time of departure from her home, for instance if she departs from Karachi for Makkah in the state of menstruation she will not be counted as a traveller (Musafir). If she attains purity after reaching Makkah she will still no be considered a traveller (Musafir) and will not do Qar in Salat unless she departs from Makkah with the intention of travel for a distance of 48 miles/77.25 km. in this situation she will be considered as a traveller (Musafir) immediately after departing from Makkah.

Intention (Niyyat)

Before making the intention of Ihram for Hajj or Umrah, women should wear the

special veil which does not touch the face. It should be remembered that even in the state of Ihram, a woman should not uncover her face and at the same time she should not wear such a veil that touches her face.

If a woman is going for Umrah only or for Hajj-e-Tamattu, she should make intention (Niyyat) for Umrah only. It is preferable to make intention in Arabic. If not, then making intention in the heart is also sufficient. The following are the words of intention (Niyyat) for Umrah in Arabic:

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْعُمْرَةَ فَیَسِّرْهَا لِیْ وَتَقَبَّلْهَا مِنِّیْ

O Allah! I intend to perform Umrah for your sake, so make it easy for me and accept it from me.

If she wishes to perform Hajj-e-Qiran, she should make intention (Niyyat) for both Hajj and Umrah in one Ihram. If she wishes to perform Hajj-e-Ifraad, she should make intention (Niyyat) for Hajj only.

After Niyyat, women should recite Talbiyah without raising their voice. Following are the words of Talbiyah:

لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيْكَ لَكَ

After Talbiyah, recite Durood and make Dua. If possible, the following Dua should be recited:

اَللّٰهُمَّ اِنِّیۡۤ اَسۡئَلُكَ رِضَاكَ وَالۡجَنَّةَ وَاَعُوۡذُبِكَ مِنۡ غَضَبِكَ وَالنَّارِ

"O Allah, I ask of You, Your Pleasure and Jannah, and through Your Mercy I seek (desire) protection from the punishment of fire".

It should be remembered that Ihram is not complete without intention (Niyyat) and Talbiyah.

Note: During the holy journey, Talbiyah should be recited in profusion especially when changing conditions/positions. This is the best form of Zikr in this journey. Useless discussions, reading newspapers and magazines, using mobile unnecessarily and other such futile activities should be avoided. During the flight, if it is time for

Salat, make Wudhu ask the direction of Qibla, stand and offer Salat as done in normal circumstances facing the Qibla even if someone stops you.

Note: The journey of Hajj is an Ibadat and Salat is the most important Ibadat. Therefore it is not permissible to leave it under any circumstances.

After Niyyat and Talbiyah, one enters into the state of Ihram and should avoid the prohibitions of Ihram. If any of the prohibited acts of Ihram are performed intentionally or unintentionally, while sleeping or being awake, willingly or forcefully, a penalty (Damm or Sadqa) has to be given, the details of which will be explained later.

Some Important Masa'il Relating to Meeqat

1. It is Mustahab (preferable) for a Tahira (a woman who is pure from Haidh & Nifaas) to make Ghusl of Ihram. Similarly it is Mustahab for a Haaidha (a woman who is menstruating) to make Ghusl of Ihram. However it is not permissible for such a woman to offer the two Raka'ats of Ihram, or to enter the Masjid or to do Tawaf.
2. It is not permissible for a Haaidha to cross the Meeqat without Ihram. If she crosses Meeqat without Ihram (Niyyat & Talbiyah) intentionally or

unintentionally assuming that Ihram is not obligatory for her, she should make tauba, return back to Meeqat and adorn Ihram. If it is not possible for her to go back to the Meeqat, Damm and Qaza of Hajj or Umrah is obligatory for her.

3. If a Haaidha crosses Meeqat without Ihram (Niyyat & Talbiyah) then after attaining purity from Haidh, adorns Ihram of Umrah without going back to Meeqat, it is obligatory for her to give Damm. However if she goes back to Meeqat and recites Talbiyah before starting Tawaf e Umrah, Damm will be nullified. In this situation, she will not make intention (Niyyat) of Ihram

because she is already in the state of Ihram.

4. If a Haaidha crosses Meeqat without Ihram (Niyyat & Talbiyah), then after attaining purity from Haidh, adorns the Ihram of Hajj without going back to Meeqat, Damm is obligatory for her, However if she goes back to Meeqat & recites Talbiyah before starting Tawaf e Qudoom or Wuqoof e Arafat, Damm will be nullified. In this situation, she will not make intention (Niyyat) of Ihram because she is already in the state of Ihram.

The First Sight of Baitullah

At the time of the first sight of Baitullah, stop reciting Talbiyah and recite اَللّٰهُ اَكْبَر and لَا اِلٰهَ اِلَّا الله thrice and make Dua while standing in a corner, away from the crowd so that no one is disturbed. It is preferred (Mustahab) to recite the following Dua:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ اَللّٰهُمَّ زِدْ بَيْتَكَ هٰذَا تَعْظِيْمًا وَتَشْرِيْفًا وَّتَكْرِيْمًا وَمُهَابَةً وَزِدْ مَنْ حَجَّهٗ اَوِ اعْتَمَرَهٗ تَشْرِيْفًا وَّتَكْرِيْمًا وَّتَعْظِيْمًا وَّبِرًّا

“Your name is Peace and we can obtain Peace from You, thus keep us alive in Peace. O Allah, raise the dignity, honour and respect of this House and increase the

dignity and respect of those who visit this House for Hajj or Umrah".

Acts of Umrah

Faraidh:

There are two Faraidh of Umrah:

1. **Ihram** (It should be adorned before Meeqat. Niyyat and Talbiyah are a prerequisite for it).
2. **Tawaf** (Niyyat is a prerequisite for it).

Wajibaat:

There are two Wajibaat of Umrah:

1. **Saee** of Safa and Marwa

2. **Qasr** (Trimming of the hair of the head), upto the length of one joint of the finger.

Tawaf and its types

Tawaf means circumambulating i.e. going around an object. In terms of Hajj and Umrah, it means going around the Holy Ka'abah seven times.

There are seven types of Tawaf:

1. Tawaf e Qudoom: This Tawaf is also called Tawaf-e-Tahiyyah and is performed when an afaaqia (one who lives outside the Meeqat) enters Masjid e Haraam for the first time in the state of Ihram and performs her first Tawaf. This Tawaf is Sunnat for an Aafaaqia who is performing

Hajj e Ifraad or Qiran and is not Sunnat if she is performing Hajj e Tamattu or Umrah only.

2. Tawaf e Ziyarat: This Tawaf is also called Tawaf e Rukn, Tawaf e Hajj, Tawaf e Fardh or Tawaf e Ifadha. This Tawaf is the Rukn of Hajj without which Hajj is not complete. The time of Tawaf e Ziyarat starts from predawn (Subh e Saadiq) of 10th of Zil Hajj till the dusk (Ghuroob) of 12th Zil Hajj. Delaying it from this time period will obligate Damm.

3. Tawaf e Wada: It is also called Tawaf e Sadr and is Wajib on an Afaaqia on returning from Hajj and not Wajib on returning from Umrah.

4. Tawaf e Umrah: It is the Rukn and Fardh of Umrah.

5. Tawaf e Nazr: It is Wajib on those committing Nazr.

6. Tawaf e Tahiyyah: This Tawaf is Tahiyyat ul Masjid for those entering Masjid e Haram. If any other Tawaf is performed on entering the Masjid, it will be a substitute for Tawaf e Tahiyah.

7. Tawaf e Nafil: This Tawaf can be performed whenever one wishes to do so.

Before starting the Tawaf

Proceed to Mataaf (the place where Tawaf is performed) and go towards the corner where Hajr-e-Aswad is embedded. Stand a

little away from those performing the Tawaf

Poise yourself in front of the Ka'abah so that the Hajr-e-Aswad is on your right side and make intention (Niyyat) for the Tawaf of Umrah:

"O Allah I intend to perform the Tawaf of Umrah for your pleasure, so make it easy for me and accept it."

It is not necessary to make the intention verbally. Making it in the heart is also sufficient. After making the intention, move a little to the right so that you directly face the Hajr e Aswad. Then raise your hands upto the shoulders as it is done for Takbeer e Tahreema in Salat in such a

manner that the palms face the Hajr e Aswad and recite:

بِسْمِ اللهِ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ

This is the Istiqbaal of Hajr e Aswad.

Then drop both your hands and make the first Istilam of Hajr e Aswad by kissing it or touching it with your hand or a stick and then kissing the hand or the stick provided that the Hajr e Aswad is not scented and no one is disturbed by your Istilam. Nowadays, the Hajr e Aswad is usually scented, therefore you should not kiss the Hajr e Aswad in the state of Ihram but only indicate towards it by raising both your hands so that the palms face the Hajr e

Aswad as if you are placing them on it and recite:

بِسْمِ اللهِ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ

Then kiss the inner part of your palms. This is the first Istilam of Hajr e Aswad which is made at the beginning of Tawaf.

Tawaf

After making Istilam, while standing in the same position, turn yourself towards the right without lifting your feet and begin your Tawaf. While performing Tawaf, look straight ahead and do not look at the Baitullah as it is against the respect of Baitullah to do so. Likewise do not face your chest or back towards it. Engage

yourself in the remembrance of Allah by making Dua or constantly doing Zikr.

An important thing to remember is that no specific Dua has been narrated from the Prophet ﷺ during Tawaf which means that you can make any Dua that you have memorized or just perform Zikr. Keeping this in mind you should be aware that there is a common misconception of carrying books which relate specific Duas to be recited in Tawaf and reading from them even when there is a throng of people performing Tawaf and there is strong chance of jostling others or tripping over and the book falling down and being trampled down a thousand feet. However, it has been narrated that the following Dua

should be recited from the Rukn e Yamani (the corner of Ka'abah before Hajr e Aswad) till Hajr e Aswad:

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

On reaching Hajr e Aswad, make Istilam. This will be the second Istilam at the end of the first round of Tawaf. Likewise seven rounds will be made with an Istilam at the end of each round so that at the end of seventh round you will make your eighth Istilam. This completes your Tawaf. An important thing to remember is that Wudhu is a prerequisite for Tawaf without which Tawaf is not valid.

Wajibat, Muharramaat and Makroohaat of Tawaf

Wajibat (Obligations) of Tawaf:

1. Tahaarat i.e. being pure from Hadath-e-Akbar (Major impurities i.e. Haidh, Nifaas and Janaabat) and Hadath-e-Asghar (Minor Impurities i.e. being without wudhu).
2. Satr-e-Aurah i.e. to cover those parts of the body which are fardh to be covered.
3. To perform Tawaf on foot for those who are able to do so.
4. To begin Tawaf from the right side i.e. from Hajr-e-Aswad to the door of Ka’abah.

5. To include Hateem in your Tawaf.
6. To perform the whole Tawaf i.e. to complete seven rounds.
7. To offer two raka'at Salat after every Tawaf.

Muharramaat (Forbidden Acts) of Tawaf:

The following acts are Haraam (forbidden) in Tawaf:

1. To perform Tawaf in the state of Hadath-e-Akbar i.e. Janaabat, Haidh or Nifaas and Hadath-e-Asghar i.e. being without Wudhu.
2. To perform Tawaf in the state of nudity or to expose one fourth or more of Satr-e-Aurah.

3. To perform Tawaf using any sort of conveyance or to seek another person's help by riding on his shoulders or to crawl on knees or the stomach or to perform Tawaf backwards or to start Tawaf from the wrong side.
4. To pass through Hateem during Tawaf.
5. To discard any round or part of any round of Tawaf.
6. To begin Tawaf from a place other than Hajre-e-Aswad.
7. To face your chest towards the Ka’abah during Tawaf. However it is permissible to do so for the Istilaam of Hajr-e- Aswad.

8. To discard any of the Wajibaats of Tawaf.

Makroohaat (Unpreferred Acts) of Tawaf:

1. To engage in a futile and unnecessary conversation during Tawaf (for example using mobile unnecessarily).
2. To buy or sell or to discuss trading activities.
3. To do Zikr or make Dua aloud.
4. To do Tawaf in impure clothes.
5. To discard the Istilaam of Hajr-e-Aswad.
6. To raise hands for Istilaam before reaching the Hajr-e-Aswad.

7. To take long breaks between the rounds of Tawaf i.e. not to make rounds successively one after another.
8. To stop for Dua during Tawaf at any of the corners of Baitullah or at any other place.
9. To eat during Tawaf.
10. To combine two or more Tawafs without praying two Raka'at Wajib-ul-Tawaf in between.
11. To perform Tawaf during Khutba.
12. To begin Tawaf at the time of Takbeer or Iqaamat of Fardh Salat.
13. To raise hands at the time of making Niyyat for Tawaf without reciting Takbeer.

14. To raise hands during Tawaf for Dua or to fold them as done in Salat.
15. To perform Tawaf whilst in need to pass urine, stool or air.
16. To perform Tawaf in a state of anger or hunger.
17. To perform Tawaf in shoes without a valid reason.
18. To make Istilaam at a place other than Hajr-e-Aswad or Rukn-e-Yamani.

Dua at Multazam

After the eighth Istilam, proceed to Multazam which is the wall between Hajr e Aswad and the door of Ka'abah. Cling to this place and make Dua with the utmost

sincerity. Spread your hands above your head and cling to the wall and place your cheek against it. This is a special place for the acceptance of Duas. However, do not cling to the Multazam in the state of Ihram as it is scented, just stand near it and make Dua.

These days the Multazam is crowded with men, therefore it is not permissible for women to enter in to the crowd of men to make Dua. She should at a distance in front of Multazam and make Dua.

Note: People usually cling to the door of Ka'abah assuming that it is Multazam while the actual place is left vacant. Remember that Multazam is actually the wall between Hajr e Aswad and the door of Ka'abah.

Two Raka’at after Tawaf

Now proceed towards Maqam e Ibrahim and offer two Raka’at Wajib ut Tawaf behind it without disturbing others. If you do not find a place near it, you can pray these two Raka’at anywhere you find a place because it is not obligatory to perform these two Raka’at behind Maqam e Ibrahim. It is preferable to recite Surah e Kafiroon in first Raka’at and Surah e Ikhlas in Second Raka’at.

Note: It is a sin to perform these two Raka’at in Makrooh timings. Therefore, if it is a Makrooh time of Salat, then wait and perform them once the Makrooh time has lapsed.

Mas'ala: If the Tawaf is performed after Fajr or Asr, then the two Raka'at should not be offered at that time. However, it is permissible to perform the remaining acts of Umrah and release yourself from Ihram. Once the Makrooh time has lapsed, the two Raka'at Wajib ut Tawaf should be offered.

Note: There are three Makrooh timings for performing Nafil Salat:

(i) From pre dawn (Subh e Sadiq) to Ishraq Salat.

(ii) At the Time of Mid day (Zawal).

(iii) After Namaz e Asr.

Note: It is obligatory (Wajib) to offer two Raka'at Wajib ut Tawaf after every Tawaf even if it is a Nafil Tawaf.

Aab e Zamzam

After offering two Raka'at Wajib ut Tawaf, it is Mustahab (preferred) to go to the well of Zamzam and drink its water. Nowadays, the Zamzam well has been sealed and coolers filled with Zamzam water have been placed throughout the Haram Shareef. Drink Zamzam in abundance, while sitting or standing in the direction of Qibla, and say Bismillah in the beginning and Alhamdulillah at the end. It is Masnoon to recite the following Dua:

اَللّٰهُمَّ اِنِّیۡ اَسۡئَلُكَ عِلۡمًا نَّافِعًا وَّرِزۡقًا وَّاسِعًا وَّشِفَاءً مِّنۡ كُلِّ دَاءٍ

"O Allah, I ask of you, beneficial knowledge (Ilm), abundance of sustenance and protection from all ailments".

Duas are accepted while drinking Zamzam water and every intention with which you drink Zamzam is fulfilled.

Saee

The literal meaning of Saee is to walk briskly, while in terms of Shariyyah it means walking back and forth between Safa and Marwa seven times.

Before proceeding to Safa for Saee, come in line with Hajr-e-Aswad for the ninth Istilam. This is Mustahab (preferred) not obligatory so you can discard it if it is not possible due to a crowd. Then proceed to Safa to perform Saee. (Going from Bab e Safa is Mustahab) and ascend Safa till the

Ka'abah is visible and make intention (Niyyat) of Saee:

"O Allah! I intend to perform the seven rounds of Saee for your pleasure. Make it easy for me and accept it from me".

Then facing the Qibla say اَللّٰهُ اَكْبَرُ thrice and لَا اِلٰهَ اِلَّا اللّٰه thrice and if you remember recite the following Dua thrice:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ اَنْجَزَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ

"There is none worthy of worship besides Allah. He is alone. He has no partner. For Him is the kingdom and for Him is the praise. Only He has the power (control)

over everything. “There is none worthy of worship besides Allah. He is alone. He has fulfilled His promise, aided His servant and defeated the enemyside alone.”

Then recite Durood Shareef and make Dua and proceed to Marwa whilst making Zikr. On reaching the green pillars (Meelain Akhdharain), women will not walk briskly like men but will walk at a normal place. If possible recite the following Dua:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

On reaching Marwa, face the Qibla and say اَللّٰهُ اَكْبَرُ thrice and make Dua the way you did at Safa. This walking from Safa to Marwa is one round of Saee. Then proceed to Safa from Marwa and repeat what was

done between Safa to Marwa. On reaching Safa ascend it and repeat all that was explained earlier. This completes the second round. In this way complete seven rounds ending at Marwa.

Wajibaat and Makroohat of Saee

Wajibaat (obligations) of Saee:

1. To perform Saee after a Tawaf which was rendered in the state of purity from Hadath e Akber (Janabat, Haiz, Nifas).
2. To complete seven rounds of Saee. The first four are Fardh (compulsory), while the remaining three are Wajib.

3. To perform Saee on foot i.e. if one is able to do so and has no valid excuse.
4. To perform Saee of Umrah in the state of Ihram.
5. To transverse (cover) the entire distance between Safa and Marwa.
6. To start Saee from Safa and end at Marwa.

Makroohat (Unpreferred acts) of Saee:

1. To buy or sell during Saee or converse in a manner which leads to your losing concentration or not performing Zikr and Dua (using mobile unnecessarily is also included in this).

2. Not to ascend Safa and Marwa.
3. To delay Saee after Tawaf without any valid reason.
4. To expose Satr i.e. those part of the body which are necessary (fardh) to be covered.
5. To walk briskly like men between Meelain Akhdharain.
6. To avoid continuity between the rounds of Saee without any valid reason. This is against Muwalaat (continuity) which is Sunnat.

Note: It is Sunnat to do Muwalaat/Ittisaal between Tawaf and Saee i.e. to perform Saee immediately after performing Tawaf.

Qasr (Trimming hair)

Trimming all the hair up to the length of a finger joint is Sunnat and trimming a quarter of the hair up to the length of a finger joint is Wajib. It is not sufficient to just have a few strands of the hair removed as this will not release you from Ihram.

After doing Qasr you are released from the state of Ihram and all the restrictions of Ihram are removed. Now you can perform Ghusl apply perfume.

Note: If all the acts of Hajj or Umrah except for Qasr have been performed, the Hajia or Mu'tamira (one who performs Umrah) can do Qasr herself and for others as well and

if not then she cannot do so herself and neither for others.

How to engage yourself in Makkah Mukarramah after Umrah

After completing your Umrah you should make the most of your precious moments in Makkah by engaging yourself in Zikr, Dua and Tawaf. It is best to perform as much Tawaf as possible and forward the Thawab (Reward) to your relatives and loved ones whether they are dead or alive and especially to the Prophet ﷺ. if you want to do Umrah again, you should go to Tan'eem (Masjid e Ayesha) or Ja'arana, put on Ihram, make intention for Umrah and perform Umrah in the same way as

mentioned earlier. However it is preferable to keep on performing Tawaf as much as possible and avoid going to markets.

Congregational Prayers for women

It is preferable for women to pray individually rather than participating in congregational prayers in their home country and in Harmain Shareefain as well. However, since women participate in congregational prayers in Harmain Shareefain, it is necessary for them to learn the relevant Masa'il without which major mistakes can be committed in Fardh Salah. It should also be clearly understood that in all circumstances it is highly preferable for

women to pray in their place of accommadation.

Mas'ala: A woman who prays behind an Imam is called a Muqtadiyyah.

Mas'ala: The correct order of a congregation in which women are participating is that men should stand first, then children then women.

Mas'ala: It is not permissible for women to stand next to men in the congregational prayers, as this will nullify the Salah of men.

Mas'ala: If a woman is praying behind an Imam, his recitation (Qira'at) will be sufficient for her and she will not do Qira'at herself behind the Imam in any Raka'at of Salah. However, she will recite

all the Azkaar of Salat (Sana, Takbeer, Tasbeeh etc).

Mas'ala: It is Sunnah for a Muqtadiyyah to perform every Rukun of Salah with the Imam without any delay.

Mas'ala: If a woman does not begin the congregational prayers with an Imam and reaches in the middle of a certain Raka'at before Rukoo, that Raka'at will considered as a complete Raka'at, and if she reaches after the Rukoo, that Raka'at will have to be completed after Salam (the detail of which will be mentioned later).

Mas'ala: If a Muqtadiyyah only prays the last Qa'adah (Qa'ada Akheerah) in congregation behind the Imam, she will obtain the reward (Ajar) of congregational

prayer even if no Raka'at is prayed behind the Imam.

Mas'ala: If a woman who does not begin the congregational prayers with an Imam, and reaches in the middle of Salah and hence misses some of the Raka'ats is termed as Masbooqah.

Mas'ala: A Masbooqah should pray what remains of Salah behind the Imam and when the Imam finishes the Salah, she should not do Salam with the Imam and stand upright whilst reciting اللہ اکبر and complete her Salah.

Mas'ala: A Masbooqah should do Qira'at (recitation of Surah e Fatiha and a Surah) in every Raka'at missed behind the Imam,

and if a mistake is committed in these Raka'ats, she should do Sajda e Sahau (سجدہ سہو).

Mas'ala: The correct order in which a Masbooqah will complete her Salah is that she will first pray those Raka'ats in which there is Qira'at (i.e. a Surah is recited after Fatiha) then those Raka'ats in which there is no Qira'at (i.e. no Surah is recited after Fatiha) and sit for Tashahhud (تشہد) in the first and last Qa'ada after taking account of the Raka'ats prayed behind the Imam in addition to those completed individually (the detail of which is clarified by the following examples):

a) If a woman joins the congregational prayer behind the Imam in the first Raka'at of Zuhr before Rukoo her Salah will be considered complete and she will do Salam with the Imam.

b) If a woman joins the congregational prayer behind the Imam in the second Raka'at of Zuhr before Rukoo she should not do Salam with the Imam and stand upright whilst reciting اَللّٰهُ اَكْبَر and pray one complete Raka'at with Fatiha and the recitation of one Surah and do Rukoo and Sajdah and sit for Tashahhud (تشہد) in the last Qa'ada and then do Salam.

c) If a woman joins the congregational prayer behind the Imam in the third Raka'at of Zuhr before Rukoo she should not do Salam with the Imam and stand upright whilst reciting اَللّٰهُ اَكْبَر and complete two Raka'ats individually the first one with Fatiha and the recitation of a Surah and Rukoo and Sajda then stand upright whilst reciting اَللّٰهُ اَكْبَر and complete the second Raka'at with Fatihah and the recitation of a Surah and Rukoo and Sajda and then recite Tashahhud (تشہد) in the last Qa'ada and do Salam.

d) If a woman joins the congregational prayer behind the Imam in the fourth

Raka'at of Zuhr before Rukoo she should not do Salam with the Imam and stand upright whilst reciting اَللّٰهُ اَكْبَر and complete three Raka'ats individually. The first one with Fatiha and the recitation of a Surah and Rukoo and Sajdah and then sit for Tashahhud (تشہد) in the first Qa'ada since this is the second Raka'at after including the one prayed behind the Imam. Then she should stand whilst reciting اَللّٰهُ اَكْبَر and complete the second Raka'at with Fatiha and the recitation of a Surah and Rukoo and Sajdah without sitting for Tashahhud

(تشہد) since this is the third Raka'at after including the one prayed in congregation. Then she should stand whilst reciting اَللّٰہُ اَکْبَر and complete the third Raka'at with Fatiha without the recitation of a Surah and do Rukoo and Sajdah and sit for Tashahhud (تشہد) in the last Qa'ada since this is the fourth Raka'at after including the one prayed in congregation and then do Salam.

Note: if the congregational prayer is joined in a certain Raka'at before Rukoo, that particular Raka'at will be considered as complete and if the congregation is joined after Rukoo the Raka'at will have to be completed after the Salam of the Imam.

Mas'ala: If a woman stands next to a man during the congregational prayer without any partition (حائل) or stands in front of him his salat will be nullified

Note: the above mentioned Masa'il are a few frequently occurring Masa'il which have been compiled briefly. For further details certified scholars should be consulted.

Salat ul Janaza

Salatul janaza that is if a few people offer it will be counted as though has been offered by everyone. Under normal circumstances women do not pray Salat ul Janaza which is why there are unaware of the correct way

of offering it. However, in Haramain Shareefain they sometimes have the opportunity to offer Salat ul Janaza. For this purpose a summarized version of the correct way of praying Salat ul Janaza has been mentioned here:

1. It is necessary to make intention (Niyyat) before Salat ul Janaza.
2. After making intention raise both hands up to the chest like Takbeer e Tahreema (which is the first Takbeer of Salat) and fold/clasp them whilst reciting اَللّٰہُ اَکۡبَر the way its done in Fardh Salat.
3. Then recite Sana.

4. Then recite اَللّٰہُ اَکۡبَر again without raising hands and recite Durood e Ibrahimi (the Durood of Salat).
5. Then recite اَللّٰہُ اَکۡبَر for the third time without raising hands and make Dua for the deceased. If the deceased is a mature (Baligh) man or woman make the following dua:

اَللّٰھُمَّ اغۡفِرۡ لِحَیِّنَا وَمَیِّتِنَا وَشَاھِدِنَا وَغَائِبِنَا وَصَغِیۡرِنَا
وَ کَبِیۡرِنَا وَذَکَرِنَا وَاُنۡثٰنَا اَللّٰھُمَّ مَنۡ اَحۡیَیۡتَہٗ مِنَّا فَاَحۡیِہٖ
عَلَی الۡاِسۡلَامِ وَمَنۡ تَوَفَّیۡتَہٗ مِنَّا فَتَوَفَّہٗ عَلَی الۡاِیۡمَانِ

If the deceased is an immature (Na Baligh) boy make the following Dua:

اَللّٰھُمَّ اجۡعَلۡہُ لَنَا فَرَطًا وَّاجۡعَلۡہُ لَنَا اَجۡرًا وَّذُخۡرًا
وَّاجۡعَلۡہُ لَنَا شَافِعًا وَّمُشَفَّعًا

If the deceased is an immature (Na Baligha) girl make the following Dua:

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا اَجْرًا وَّذُخْرًا

وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً

6. Then recite اَللّٰهُ اَكْبَر for the fourth time without raising hands and do Salam.

Mas'ala: In Salat ul Janaza اَللّٰهُ اَكْبَر is recited four times but the hands are raised only in the first Takbeer.

Mas'ala: If it is not determined that the deceased is mature or immature or if there are multiple coffins, then only the Dua for mature (Baligh) should be made after the 3rd Takbeer.

Mas'ala: In Harmain Shareefain the Imam does one Salam after Salat ul Janaza. The other Salam should be done individually.

Mas'ala: If some of the Taqbeers have been missed in Salat ul Janaza the remaining Salat should be completed with the Imam without doing Salam with the Imam. Then the remaining Takbeers should be recited without their pursuing Zikr.

Important Masa'il related to Haramain Shareefain

1. If women are offering Salat in congregation, they should pray in the area which has been especially allotted for them in the Haram. They should abstain from

praying in the row of men or in front of them as this invalidates the Salat of men.

2. It is makrooh to offer Nafil Salat after Fajr & Asr. Therefore engage yourself in Zikr, Dua, Tawaf and Durood shareef in these timings.

3. The time for Fajr Sunnat is before Fardh. Incase you are unable to offer Sunnat before the Fardh, you should not offer it after the Fardh but wait for the sun to rise and then offer it when the Ishraaq time begins.

4. In normal circumstances women do not pray Namaz e Janaza. However if Namaz e Janaza is performed during their presence in Harmain Shareefain, they can participate in it, provided they know how to perform

it. The method of performing Namaz e Janaza is stated at the end of the book.

5. Putting your feet towards Baitullah, spitting towards it, leaning on the Holy Quran, putting it on the floor and using it as a pillow are all acts of sin and disrespect and should be strictly avoided.

6. It is preferable not to offer Nafil Salat after sunset before the Maghrib Salat.

7. It is permissible for women to offer Salat in Harmain Shareefain but it is preferable for them to offer it at home i.e. in their hotel room or any other place of accommodation.

8. It is permissible to use the meat sold in the makets of Makkah Mukarramah and Madina Munawwarah only if it is fresh and

slaughtered there or has been imported from Islamic countries or its being Halal has been verified by an authentic Muslim organization. Otherwise it is not permissible to use it.

Jinayaat

Jinayaat is the plural of Jinayat. In Arabic, it means to commit a crime and in terms of Shariyyah, it means to do a Haraam and forbidden act. In the terminology of Hajj and Umrah, it means to do intentionally or unintentionally an act which is Haraam due to the sanctity of Ihram or Haram.

There are two types of Jinayaat:

1. Jinayaat related to Ihram i.e. those acts which are forbidden in the state of Ihram and they are as follows:
   a. Using perfume.
   b. Covering the face.
   c. Removing hair or killing or flicking lice.
   d. Clipping nails.
   e. Having intercourse.
   f. Discarding any act which is Wajib.
   g. Hunting land animals.
2. Jinayaat related to Haram i.e. those acts which are forbidden within the limits of Haram irrespective of the fact that one who commits them is in Ihram or not and these are as follows:

a. Hunting or harming animals within the limits of Haram.
b. Cutting the grass or trees of Haram.

Note: Committing a Jinayat obligates Sadaqah or Damm i.e. slaughtering a goat or sheep or the seventh part of a cow or camel or Budna (a whole cow or camel). If a Jinayat is committed, an authentic scholar should be approached. However these are a few important guidelines:

1. If three or less strands of hair break from the head by scratching or pulling, then for every strand, a handful of wheat should be given as Sadaqah. If more than three strands break, a sadaqah of 1.75 kg wheat should be given.

2. If the above mentioned situation regarding hair fall occurs more than once a day, only one sadaqah has to be given provided that the sadaqah has not been given on the first jinayat.
3. If leg or chest hair falls by itself, no penalty will be paid.
4. Damm has to be given within the limits of Haram and it is not permissible to give it beyond the Haram limits.
5. Sadaqah or its equivalent (money) can be given anywhere.
6. It is not permissible to eat the meat of the animal slaughtered as Damm of Jinayat.

Note: Some wealthy people intentionally commit Jinayaat saying that they will give

Damm. This is a sin and it is very likely that their Ibaadat will not be accepted. They should repent (do Tauba) and give Damm.

Masa'il related to Ihram

1. If a woman has a wet dream (Ihtilaam), she should wash her clothes and body without using a scented soap and change her clothes if needed. Her Ihram stays unaffected.
2. In Ihram it is permissible for women to wear socks or gloves; however not wearing it is preferable.
3. In Ihram, a woman should not cover her face neither partially nor completely in a way that the cloth touches her face. However it is necessary for her to

observe Parda from strangers (Na Mahram) even in the state of Ihram

4. In Ihram, it is prohibited to wipe the face with a cloth because the cloth touches the face which is not allowed. If the cloth touches the face for less than an hour, it is obligatory to give a handful of wheat as Sadqa.
5. In Ihram it is permissible to wipe the face with the hands. It is also permissible for women to wipe their entire body except the face with a cloth.
6. In Ihram you cannot kill or flick lice from your clothes or hair. However harmful animals or insects such as snakes, scorpions, bedbugs, wasps and mosquitoes can be killed.

7. In Ihram, it is not permissible to use perfume, apply mehndi on the hair, clip nails or remove hair from any part of the body.
8. In Ihram doing intercourse or speaking about it or adopting catalysts of intercourse such as kissing, caressing is prohibited.
9. One should abstain from sins in all circumstances and all the more in the state of Ihram. Fighting or quarrelling with companions and other people should be avoided.
10. In Ihram, it is permissible to use blankets, duvets, etc. provided that it does not cover your face.

11. In Ihram, it is permissible to put your hand or someone else's hand on your head or nose but without using a cloth. It is also permissible to carry a cauldron, tub, etc. on your head.

12. In Ihram, it is Makrooh (not preferred) to lie on your stomach and to put your face or forehead on the pillow. However it is permissible to put your cheeks or head on it

13. In Ihram, it is Makrooh to comb your hair or scratch them in a way that may lead to hair falling off.

14. In Ihram, it is Makrooh to remove dirt from the body or comb unkempt hair.

15. In Ihram, it is permissible to look in the mirror and to get your tooth extracted. Using Miswaak is Sunnat while using scented toothpaste, tooth powder and manjan is not allowed.

16. In Ihram, wearing a garland is Makarooh while smelling aromatic flowers and fruits intentionally is prohibited. If a scented soap is used, it will obligate Sadaqa.

17. It is Makrooh not to offer two Raka'at Nafil Salat before making intention for Ihram, but if someone does not offer it, no penalty is obligatory.

18. It is Mustahab (preferred) to apply perfume before entering to the state of

the Ihram provided that the perfume does not leave any stain.

19. Some airlines provide scented refreshing tissues for wiping the face and hands. Using these tissues in the state of Ihram will obligate Sadaqa.

20. At the time of adorning Ihram, before making intention, it is Sunnat to offer two Raka'at Salat ul Ihram provided it is not a Makrooh time of Salat. In the first Raka'at it is Mustahab to recite سورة الكفرون after سورةالفاتحة and in the second Raka'at سورةالاخلاص

21. In case of pain or injury you can use bandages in Ihram.

22. If a woman starts menstruating after adorning the Ihram of Umrah and before performing the Tawaf of Umrah, it is not permissible for her to enter the Masjid or to do Tawaf in this state. She will perform all the rites of Umrah after attaining purity and by doing so she will come out of the state of Ihram after trimming her hair (Qasr).

23. If a woman starts menstruating after adorning the Ihram of Umrah and before performing the Tawaf of Umrah, she should not adorn a new Ihram after attaining purity, under the assumption that her previous Ihram was nullified because of Haidh. If she adorns a new Ihram, then she should make Tauba,

perform Umrah for the previous Ihram and come out of Ihram. Then she should perform a Qaza Umrah for the second Ihram that she had adorned unknowingly and give Damm twice.

24. If a woman starts menstruating after adorning the Ihram of Umrah and is unable to perform the Umrah before departing for Madinah Munawwarah, she will stay in state of Ihram in Madinah Munawwarah as well. On her departure from Madinah Munawwarah to Makkah Mukarramah, she will not adorn a new Ihram and will perform Umrah in the same Ihram. If she adorns a new Ihram on departing from Madinah Munawwarah to Makkah Mukarramah

assuming that her previous Ihram was nullified, then she should make Tauba, perform Umrah for the previous Ihram and come out of Ihram. Then she should perform a Qaza Umrah for the second Ihram that she had adorned unknowingly and give Damm twice.

25. If a woman menstruates after performing the Tawaf of Umrah, and leaves Makkah Mukarrama without performing the Saee of Umrah assuming that Saee is not permissible for her in this condition, she will remain in the state of Ihram. She should return to Makkah Mukarramah with the existing Ihram and perform the remaining acts of previous Umrah (Saee & Qasr) and come

out of Ihram. If she adorns a new Ihram without performing the remaining act of the previous Ihram, then it is obligatory for her to first perform the remaining acts of the previous Ihram, and then perform a Qaza Umrah for the second Ihram that she had adorned unknowingly and give Damm twice.

26. If a woman starts menstruating after adorning the Ihram of Umrah, and does not attain purity until the 9th of Zil-Hajj (i.e. the day of Hajj), she should come out of her Ihram by committing any of the prohibited acts of Ihram (Jinayaat) for instance applying perfume or clipping her nails etc. After coming out of the Ihram of Umrah, she should adorn

the Ihram of Hajj and perform all the acts of Hajj even if she is in the state of impurity, excluding Tawaf e Ziyarat which is not permissible for her in this state. After attaining purity she will perform Tawaf e Ziyarat then adorn the Ihram of Qaza Umrah from the Hil (outside the limits of Haram for example Masjid e Ayesha etc) and perform Qaza Umrah and give Damm.

Note: If this was the first Umrah of her journey, her Hajj e Tamattu will become Hajj e Ifraad and it will be preferable, not obligatory for her to give Damm e Tamattu (Damm e Shukr). However it will be obligatory for her to give Damm e Jabr for discarding the Ihram of Umrah.

On the other hand, if this was not the first Umrah of her journey and she had performed a previous Umrah, then her Hajj will remain Hajj e Tamattu and it will be obligatory for her to give Damm e Tamattu (Damm e Shukr). She will also give Damm e Jabr for discarding the Ihram of Umrah.

Masaail related to Tawaf

1. It is necessary to be in Wudhu, during the whole Tawaf. Therefore you should make Wudhu before starting Tawaf and remain in wudhu till the end. If the Wudhu breaks in the first four rounds, you should make Wudhu and preferably start the Tawaf from the beginning. However it is also

permissible to continue from where you left. If the Wudhu breaks after the first four rounds, you should make Wudhu and either start the Tawaf from the beginning or from where you left.

2. Making intention (Niyyat) is a condition for Tawaf. If someone completes seven rounds of Tawaf around the Ka'abah without making intention, this will not be considered as performing Tawaf. However it is not necessary to make the intention verbally; it is sufficient to make intention in the heart.
3. Reciting Talbiyah for those performing Umrah terminates as soon as they see Baitullah.

4. Whilst doing Istilam, there is a chance of being pushed back and forth due to crowds which might lead to your moving towards the Ka'abah door with your face and chest facing the Ka'abah. In such a case it will be considered that you have performed a section of Tawaf with your chest and face facing the Ka'abah. If such a situation arises, you should move backwards with your left shoulder facing the Ka'abah and repeat that section of Tawaf. If this is not possible due to the crowd, you should repeat that specific round or else a penalty will be levied. That is why it is recommended that in case of crowds, you should not kiss the Hajr e Aswad

but indicate towards it whilst doing istilam.

5. After doing Istilam, turn to the right without lifting your feet and start the Tawaf by walking towards the Ka'abah door with your left shoulder facing the Baitullah.
6. If someone kisses Hajr e Aswad in the state of Ihram which leads to his face and hand getting heavily scented then Damm will be Wajib and if they are lightly scented then a sadaqah of 1.75 kg wheat will be Wajib. That is why it is suggested not to touch and kiss the Hajr e Aswad in state of Ihram but make an indication towards it with the palms and then kiss the palms.

7. It is obligatory (Wajib) to include (Hateem) while performing Tawaf. That is why it is not permissible to pass through Hateem while doing Tawaf. If someone passes through it during Tawaf, he will have to repeat that specific round or else penalty will be Wajib.
8. It is Makrooh to give a gap/pause during the rounds of Tawaf unnecessarily or to engage yourself in some other activity.
9. It is Mustahab to avoid all those acts during Tawaf which are against humility and humbleness such as looking here and there without any reason, putting your hands on your

face, clasping your hands etc. It is a common practice for people to run behind each other while performing Tawaf which is against the etiquettes of Tawaf.

10. While performing Tawaf, keep your gaze lowered and avoid looking here and there. Remember to recite Durood Sharif along with other supplications (Duas) because it is the preferable (Afzal) ibadat.
11. While performing Tawaf, you should not raise your hands to make Dua or fold them as in Salat.
12. During Tawaf, it is preferable (Mustahab) to make Dua in a low voice so that others are not disturbed.

13. Making Dua during Tawaf is preferable (Afzal) to reciting the Holy Quran.
14. If there is a crowd of men at the time of performing Tawaf, women should perform Tawaf at a distance from the crowd and not mingle with men.
15. During Tawaf, it is permissible to pass in front of those performing Salat.
16. On reaching Rukn e Yamaani, it is Sunnat to touch it with the right hand while ensuring that the chest and feet do not face the Baitullah. Kissing it or touching with the left hand is against Sunnat; therefore if it is not possible to touch it, then it is better to just pass by it without making any indication.

17. There are eight Istilams of Hajr e Aswad in Tawaf. The first one in the beginning of Tawaf and the eighth one after finishing the seventh round are Sunnat e Muakkadah. The rest are considered Sunnat by some and Mustahab (preferable) by others. However it is Makrooh to leave an Istilam. Therefore Istilam should be done in every round in order to avoid performing a Makrooh act.

18. It is an act of worship to look at Baitulluah but during Tawaf it is prohibited to face it. However it is permissible to do so while doing Istilam.

Note: During Tawaf, it is Makrooh e Tahrimi (next to haraam) to turn your back to the Ka'abah. If such a situation arises, you should repeat that section of Tawaf and it is better to repeat that specific round. If either of the two is not done, a penalty will be Wajib.

19. It is Sunnat to recite the following Takbeer at the time of Istilam:

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ

20. Wearing shoes during Tawaf without any valid reason is Makrooh. Wearing socks is not Makrooh.

21. It is a common misconception that without reciting the Duas written in books for every round of Tawaf, the

Tawaf will be incomplete. It should be remembered that only making intention is a condition for Tawaf, after which if nothing is recited, the Tawaf will still be valid.

22. Those performing Hajj-e-Qiran can recite Talbiyah in Tawaf-e-Umrah, Tawaf-e- Qudoom and Tawaf-e-Nafil. Similarly those performing Hajj-e-Ifraad can also recite Talbiyah in Tawaf-e-Qudoom and Tawaf-e-Nafil but this should be done in low voice, however making Dua is better (Afzal) than reciting Talbiyah. Others, besides those mentioned above cannot recite Talbiyah in Tawaf.

23. Performing Tawaf continuously is Sunnat-e-Muakkadah which is why you should not stop anywhere without a valid reason, while performing Tawaf. Stopping at the corners of Baitullah, or at any other place in Mataaf to make Dua is Makrooh because it is against continuity in Tawaf.

24. A woman should start Tawaf at such a time that she finishes it before the congregation for prayers and she can easily reach the area allotted for women and offer Salat without invalidating the Salat of men.

25. If a fardh Salat or Salat-ul-Janazah commences while performing Tawaf, you should stop your Tawaf and

proceed to the women's area to offer the Salat. Then after finishing the Salat continue your Tawaf from where you left.

26. It is not necessary to perform Tawaf and Saee in the company of a Mahram.

27. If a woman is unable to perform Tawaf e Qudoom due to Haidh or Nifas, no Damm will be compulsory for her.

28. If a woman menstruates for example, for nine days normally and her menstrual period began on the 8th of Zil Hajj, then unusually no blood was spotted after one day or three days it is obligatory for her to wait and not perform Tawaf e Ziyarat till a time period before the sunset of 12th Zil Hajj

in which it sufficient for her to perform Tawaf e Ziyarat. If no blood is spotted she should perform Tawaf e Ziyarat in this interval. If blood is spotted she should wait for her normal menstrual cycle to lapse (nine days) and perform Tawaf e Ziyarat after attaining purity.

29. If a woman menstruates for example, for nine days normally and her menstrual period began on the 8th of Zil Hajj, then unusually no blood was spoted after one day or three days it is obligatory for her to wait and not perform Tawaf e Ziyarat till a time period before the sunset of 12th Zil Hajj in which it sufficient for her to perform Tawaf e Ziyarat. If no blood is spotted

she should perform Tawaf e Ziyarat in this interval. However it should be understood that this Tawaf will be valid only if purity is maintained fifteen days. If blood is sighted during the normal menstrual cycle this Tawaf will not be valid and she will have to perform Tawaf e Ziyarat again after attaining purity. If it is not possible to repeat Tawaf e Ziyarat then it is permissible for her to give Budna.

Leucorrhoea and its laws

Leucorrhoea is a white discharge from the vagina and is ritually impure/unclean (Najas). It breaks the Wudhu and should be

washed off from the cloths like other impurities.

Mas'ala: If this discharge recurs to the extent that it is difficult to maintain Wudhu during Salat, then it is advisable to place a tampon/cotton into the vagina so that the wetness does not seep through and Wudhu is maintained.

Mas'ala: If this discharge is continuous and seeps through the tampon/cotton to the extent that it is not even possible to offer the Fardh Raka'at of Salat (excluding the Sunan and Nawafil) without the discharge occurring during the entire time of one Salat, then such a woman will be categorized as a Mazoora. She will make a new Wudhu for each Salat and her Wudhu

will not break due to this discharge (Leucorrhoea). However, as soon as the time of one Salat lapses, her Wudhu will be terminated and she will make a new Wudhu to perform the next Salat. This law will apply as long as her Uzr continues.

If it is possible to offer only the Fardh Raka'at of Salat (excluding the Sunan and Nawafil) without the discharge occurring then such a woman will not be categorized as a Mazoora.

Mas'ala: If a woman suffering from Leucorrhoea is unable to perform the entire Tawaf with a single Wudhu, she should place a tampon/cotton in the vagina so that the discharge does not seep through and Wudhu is maintained.

Mas'ala: If this discharge is heavy and seeps through the tampon/cotton, but is not continuous to categorized the woman as a Mazoora, then every time her Wudhu breaks due to Leucorrhoea during Tawaf, it is obligatory (Wajib) for her to make a new Wudhu and to continue the Tawaf from where she left it. Thus it is not necessary for her to start the Tawaf from the beginning.

Mas'ala: If a woman is categorized as a Mazoora due to Leucorrhoea, she will make a new Wudhu for each Salat and her Wudhu will not break because of this discharge, and she can perform multiple Tawaf with this Wudhu. However, while performing Tawaf, if the time of Salat

lapses, her Wudhu will be terminated even if there is no discharge at that time.

Mas'ala: If the first four rounds of Tawaf were performed in the state of purity, and the discharge occurred after these four rounds and the remaining Tawaf was performed without making a new Wudhu, then it is preferable to repeat the whole Tawaf with a new Wudhu. It is also permissible to repeat only the last three rounds with a new Wudhu, or to give Sadqa of 1.75 kg wheat or its equivalent money for each round that was done in the state of impurity.

Mas'ala: If a woman does not know that Leucorrhoea breaks the Wudhu and performs Tawaf in this state, she should

make Tauba and repeat the Tawaf or give Damm.

Note: If there is impurity on clothes due to Leucorrhoea, it should be washed off before performing Salat.

Masa’il related to Saee

1. If Saee has to be performed after Tawaf, then it is Sunnat to make a ninth Istilam of the Hajr-e-Aswad and should be done after performing Tawaf and offering two Raka'at Wajib-ul-Tawaf. After doing this Istilam, proceed to Safa.
2. It is sufficient to ascend Safa only to an extent from where Baitullah is visible.

3. Niyyat (intention) is Sunnat and not a condition for performing Saee.
4. It is also Sunnat to stand in the direction of Ka'abah after ascending Safa and Marwa.
5. It is Mustahab (preferred) to repeat Zikr and Dua thrice at Safa and Marwa and to stand there for a long while.
6. If the Saee of Hajj is done after Tawaf-e-Qudoom and before Tawaf-e-Ziyarat, then Talbiyah should be recited in Saee.
7. It is compulsory (Wajib) to start the Saee from Safa and end at Marwa. Walking from Safa to Marwa is considered one round and from Marwa to Safa is considered the second round.

8. Women should walk at a normal pace between Meelain Akhdharain (green pillars) during Saee.
9. Ascend Marwa till where it flattens out because ascending too high is not permissible.
10. Raise your hands at Safa and Marwa the way it is done while making Dua, not the way it is done at the time of saying Takbeer-e-Tahrimah in Salat. Many people raise their hands upto their ears at Safa and Marwa out of ignorance and indicate towards the Ka'a'ba as well. This is against Sunnat and should be avoided
11. If Wudhu breaks during Saee, you should continue Saee without Wudhu

because Saee is valid without it and no Damm or sadaqah is obligatory.

12. After completing Saee and before doing Qasr, it is Mustahab to offer two Raka'at nafal in Masjid-e-Haram provided it is not a Makrooh time for Salat.
13. If a woman menstruates after performing a Tawaf which is followed by Saee, she will perform Saee because purity is not a condition for Saee and the place where Saee is performed is not a part of the Masjid.
14. If a woman doing Hajj e Tamattu wishes to perform the Saee of Hajj before Hajj, it is compulsory for her to meet the following two conditions.

(i) Adorn the Ihram of Hajj.

(ii) Then do a Nafil Tawaf.

And then perform the Saee of Hajj. If either of the above mentioned conditions is not met, the Saee will be nullified. And she will repeat the Saee of hajj after performing Tawaf e Ziyarat.

Hajj

Faraaidh of Hajj:

There are three Faraidh of Hajj.

1. Ihram i.e to make intention (Niyyat) in the heart and to recite Talbiya.
2. Wuqoof e Arafat i.e to stay in Arafat even if it be for a while, after Zawal of 9th

of Zil Hajj until the pre dawn (Subah Sadiq) of the 10th of Zil Hajj.

3. Tawaf e Ziayarat which is performed from the pre dawn (Subah Sadiq) of the 10th of Zil Hajj until the sunset of the 12th of Zil Hajj.

If any of the above is not performed, then the Hajj is not valid and will not be redeemed through Damm. It is Wajib to perfom these Faraaidh in sequence and to perform them in their specific time and place.

Arkan e Hajj:

There are two Arkaan of Hajj:

1. Tawaf e Ziayarat
2. Wuqoof e Arafat

Out of these two, Wuqoof e Arafat is of greater importance.

Wajibaat of Hajj:

There are six Wajibaat of Hajj:

1. Wuqoof-e-Muzdalifa.
2. Saee between Safa and Marwa.
3. Rami i.e. pelting stones at Jamarat.
4. Sacrifice i.e. Qurbani (for Qarina and Mutamattia).
5. Taqseer i.e. trimming all the hair up to the length of a finger joint.
6. Tawaf e Wada (for an Aafaaqia i.e. one who lives outside the Meeqat)

The law of Wajibaat is that if any one of them is discarded whether intentionally or

unintentionally, Hajj will be valid but a penalty (jazaa) will be necessary.

Sunnan of Hajj:

1. Tawaf e Qudoom for an Afaaqia Haji who intends to perform Hajj e Qiran or Ifraad.
2. To spend the night between 8th and 9th Zil Hajj in Mina. (i.e. the night before Youm e Arfa).
3. To proceed for Arafat from Mina after sunrise of 9th of Zil Hajj.
4. To make Ghusl in Arafat.
5. To depart from Arafat after the departure of Imam i.e. is after sunset.
6. To spend the night in Muzdalifa while returning from Arafat.

7. To spend the night in Mina in Ayaam e Mina.

There are many other Sunnat acts which will be discussed later In Sha Allah along with the acts and laws of Hajj.

Mas'ala: The law of Sunnat is that discarding it intentionally is undesirable and performing it reaps reward. Discarding it does not necessitate penalty.

Types of Hajj

There are three types of Hajj:

1. Ifraad
2. Qiran
3. Tamattu

All three types of Hajj are permissible, but Hajj e Qiran is the most preferred (Afzal),

then Tamattu and then Ifraad. Afaaqia i.e. one residing outside the Meeqat limits has a choice to perform any of the three types of Hajj but those residing in Makkah Mukarramah cannot perform Qiraaan or Tamattu. They can only perform Hajj e Ifraad.

Hajj e Qiran

In this type of Hajj, the intending Hajia makes intention for both Hajj and Umrah at the same time and adorns the Ihram for both. Such a Hajia performs all the acts of Umrah except Qasr (trimming the hair) and continues to stay in the state of Ihram. After performing the Tawaf and Saee of Umra, she will perform Tawaf e Qudoom

and Saee of Hajj. Then from the 8th of Zil Hajj onwards, she performs the acts of Hajj. On the 10th of Zil Hajj, she performs Rami, makes sacrifice (Qurbani) and does Taqseer and comes out Ihram. A woman who performs this type of Hajj is called a Qaarina.

Hajj e Tamattu

In this type of Hajj, the intending Hajia combines the Hajj and Umrah in such a way that she adorns the Ihram for Umrah only and does not combine the Ihram for Hajj with it. On reaching Makkah, she completes the rites of Umrah in Shawwal, Zil Qa'dah or in the first 10 days of Zil Hajj. Then comes out of Ihram by trimming her

hair and remains without Ihram until the days of Hajj. Then, on the 8th of Zil Hajj, she adorns the Ihram of Hajj from Hudood e Haram and leaves for Mina to perform the rites of Hajj. A woman who performs this type of Hajj is called a Mutamattia.

Hajj e Ifraad

In this type of Hajj, the intending Hajia makes intention of Hajj only. On reaching Makkah Mukarramah, she continues to remain in Ihram. Then from the 8th of Zil Hajj, she performs the rites of Hajj and on the 10th of Zil Hajj does Rami, Sacrifice and Taqseer and comes out of the Ihram. Such a Hajia is called Mufrida.

Note: For a Mufrida, it is not obligatory (Wajib) but preferred (Afzal) to make sacrifice (Dam e Shukar) but for a Qaarina and Mutamattia it is obligatory (Wajib) to make sacrifice.

Acts of 8th Zil Hajj and the stay at Mina

1. The Qaarina will already be in the state of Ihram. If she has not yet performed Tawaf e Qudoom, then it is Sunnat for her to do on the 8th of Zil Hajj before leaving for Mina. After Tawaf e Qudoom she makes Dua at the Multazam, offer two Raka'at Wajib ul Tawaf, drink the water of Zam Zam and proceed to Safa and Marwa for Saee of Hajj and recite Talbiyah during

Saee. It is preferred (Afzal) to perform Saee of Hajj after Tawaf e Qudoom, then leave for Mina on the same day. If for some reason, she wishes to perform Saee after Tawaf e Ziyarat, then it is permissible (but not preferred) for her to do so.

2. The Mutamattia will take Ghusl on the 8th of Zil Hajj. It is preferred to go to Masjid e Haram and if possible, perform Tawaf-e-Tahiyya (Nafil Tawaf) which is not Fardh or Wajib. Then she will offers two Raka'at Wajib ut Tawaf. If due to a crowd, she is unable to perform this Tawaf and it is not a Makrooh time of Salat, then she will offer two Raka'at Tahiyyat ul Masjid and then two Raka'at Sunnat of Ihram. Then make

intention for the Ihram of Hajj and recite Talbiyah.

Note: It is not compulsory to go to Masjid e Haram and can perform the above mentioned acts from her place of stay.

3. The Ihram of Hajj can be adorned anywhere within the limits of Haram. One can adorn it in her place of stay and even after reaching Mina.(Mina is included in Hudood e Haram)

4. The Mutamattia will not perform Tawaf e Qudoom. She will perform Saee after Tawaf e Ziyarat. However, if she wishes to perform the Saee of Hajj before going to Mina, it is necessary for her to first perform a Nafil Tawaf after adorning the Ihram of Hajj. After Tawaf, she will do the

Saee of Hajj. For those doing Hajj e Tamattu, it is preferred (Afzal) to perform the Saee of Hajj after Tawaf e Ziyarat.

5. The Mufrida, who is already in the state of Ihram, will have performed Tawaf e Qudoom on reaching Makkah Mukarramah. It is preferred (Afzal) for her to do the Saee of Hajj after Tawaf e Ziyarat and to proceed to Mina on the 8th of Zil Hajj without performing any other rites of Hajj on that day. However, if she wishes to do the Saee of Hajj before going to Mina, then she should perform Tawaf and Saee in the same manner as mentioned in point number four.

6. It is Sunnat to leave for Mina after the sunrise of 8th of Zil Hajj but since the

number of Hajis is increasing with time, the Muallim sometimes sends the Hajis to Mina at night before the dawn of 8th of Zil Hajj. Therefore you can go at night.

7. It is preferred (Mustahab) to offer five Salat i.e. Zuhr, Asr, Maghrib, Isha and Fajr of 9th Zil Hajj in Mina, spend the night in Mina and offer Salat.

8. During Ayyam e Hajj (from 8th to 12th of Zil Hajj,) it is Sunnat to spend the night in Mina except the night between 9th and 10th of Zil Hajj which is spent in Muzdalifa. You should not discard such a great Sunnat and deprive yourself from reaping the reward of following a Sunnat for the sake of short lived comfort. If possible, spend the night of 13th Zil Hajj in Mina as well.

9. Nowadays, due to crowds, some tents are put up in Muzdalifa instead of Mina, while the Sunnat is to stay the night in Mina even for a short while. Therefore people in these tents should come to Mina to spend some part of the night in Mina to fulfill a Sunnat act.

Acts of 9th Zil Hajj

Reciting Takbiraat e Tashreeq after every Fardh Salat is obligatory from the Fajr of 9th Zil Hajj till the Asr of 13th Zil Hajj. The following are the words of Takbeerat e Tashreeq:

اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ لَآ اِلٰہَ اِلَّا اللّٰہُ وَاللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ وَلِلّٰہِ الْحَمْدُ

Note: Women should recite Takbeerat e Tashreeq in a low voice.

The Takbeer has to be followed by Talbiyah, but since the recitation of Talbiyah stops with the Rami of the 10th of Zil Hajj, therefore in the remaining days only the Takbeer is recited.

Note: The period of Hajj starts from Shawwal. Unlike other days, in the days of Hajj i.e. from the 8th of Zil Hajj till the 12th of Zil Hajj, the night after sunset is considered as the night of the preceding day. For example the night after the sunset of 8th Zil Hajj is considered as the night of 8th Zil Hajj. However the night after the sunset of 13th Zil Hajj is not considered as the night of 13th Zil Hajj.

Wuqoof e Arafat

1. In Arabic Wuqoof means to stay. In terms of Hajj, staying anywhere in the ground of Arafat (except Batn e Arna) at any time from mid-day (Zawaal) on the 9th of Zil Hajj up to a little before the predawn (Subah e Sadiq) of the 10th of Zil Hajj is called Wuqoof e Arafat. This is the greatest rite of Hajj without which Hajj is not valid.

2. To offer Fajr Salat in light (Isfaar) in Mina and proceed to Arafat after sunrise. Going to Arafat before the 9th of Zil Hajj or before sunrise is against Sunnat.

Note: Since the number of Hajis is increasing with time, the Muallim sometimes sends the Hajis to Arafat at

night before the dawn of 9th of Zil Hajj. In such a case it is permissible to go to Arafat before the dawn of 9th Zil Hajj. However one should do Istighfar for leaving a Sunnat.

3. The Wajib of Wuqoof e Arafat is that a person who made Wuqoof before sunset has to remain there till sunset i.e. it is Wajib for her to be in Arafat at the time of sunset.

4. Intention (Niyyat) is not a prerequisite of Wuqoof but it is preferred (Mustahab). The Wuqoof is valid even if no intention was made. Similarly, standing in Wuqoof is neither a prerequisite nor is it compulsory, but a preferred act (Mustahab). The Wuqoof can be made sitting, lying,

sleeping or awake, or in any possible manner. However, lying down at the time of Wuqoof without any valid reason is Makrooh.

5. The Wuqoof is valid in the state of impurity. Being pure from Haidh, Nifas or Janabat is not a prerequisite.

The Rukn of Wuqoof

The Wuqoof has to be made in Arafat, with intention (Niyyat) or without it, sleeping or awake, consciously or unconsciously, willingly or forcefully, even for a little while or by running through it. This is the Rukn of Wuqoof. If the Hajia does not enter Arafat, even for a small moment during the period

of Wuqoof, then her Wuqoof will not be made.

If a Hajia goes outside the limits of Arafat between Zawal and sunset of 9th Zil Hajj, then it is Wajib for her to give Damm. However, if she returns before sunset the Damm is absolved. But if returns after sunset, then she has to give Damm.

Note:

1. Being pure from Haidh, Nifaas and Janabat is not a condition of Wuqoof.
2. After the sunset of 9th of Zil Hajj, proceed to Muzdalifa without performing Magrib Salat. On reaching Muzdalifa, combine Maghrib and Isha Salat at the time of Isha. Jamat is a not precondition for this combination. You

should first perform the Fardh of Maghrib and then the Fardh of Isha, then the Sunnats of Maghrib and Isha and then perform Witr.

Preferred acts (Mustahabbat) of Wuqoof e Arafat

1. To prepare for Wuqoof before mid-day (Zawal).
2. To make intention (Niyyat) of Wuqoof.
3. To make Wuqoof facing the Qibla.
4. To make Wuqoof standing, if possible and to sit when tired.
5. To stand in the sun while making Wuqoof, if possible. If not, then under a shade or in the tent. To be engaged in

Dua, crying and pleading with the utmost humility and sincerity.

6. To raise hands when making Dua.
7. To repeat the Dua thrice.
8. To recite Hamd and Salaat (Durood) before and after Dua and to say Ameen at the end.

Laws of Arafat

1. Arafat is an open ground about nine miles east of Makkah Mukarramah and six miles from Mina. To be in Arafat, even for a little while, at any time from mid-day (Zawal) of the 9th of Zil Hajj till the predawn of the 10th of Zil Hajj is the greatest rite (Rukn) of Hajj.

2. It is permissible to stay anywhere in Arafat but with Hajis and not away from them as this is Makrooh. Staying on the pathway is also Makrooh as this will cause discomfort to others. It is preferred (Afzal) to stay near Jabl-e-Rahmat.

Note: To reach Jabl-e-Rahmat in the presence of crowds and unawareness of its precise location is very difficult nowadays. That is why it is best to engage yourself in Dua at your place of stay in Arafat considering that every moment in Arafat is extremely precious.

3. It is not permissible to stay in Batn-e-Arna which is a valley adjacent to the western side of Masjid-e-Namra (Masjid-e-Arafat). After the expansion of the Masjid,

this valley has become a part of the Masjid. Therefore staying in that part of Masjid which comprises of Batn-e-Arna will invalidate the Wuqoof.

4. On reaching Arafat, make Dua and recite Talbiyah, Durood Sharif etc. in abundance. After mid-day (Zawaal), make Wudhu and it is better (Afzal) to take Ghusl. Finish your meal and fulfill your personal needs before Zawal and immediately after Zawal, engage yourself in Zikr and Dua.

5. It is preferred (Mustahab) to stand and make Wuqoof, but it is neither a condition nor a Wajib. It is permissible to make Wuqoof sitting, lying, sleeping or awake or whichever way possible.

6. It is Mustahab to raise hands and make Dua, recite Hamd and Sana, Durood Sharif, Talbiyah and do Zikr with the utmost attention, sincerity and humility. Make Dua in abundance for yourself, your friends and relatives, for us and for the Muslim world in general and be sure that your Duas will be accepted. Repeat the Dua, Durood, Takbeer, Tahleel thrice and recite Tasbeeh, Tahleel, Takbeer and Durood at the beginning and end of Dua.

7. Make Wuqoof especially after Asr and remain engaged in Dua and Zikr until sunset and recite Talbiyah repeatedly in between Duas.

8. If you lose your concentration in Dua and are unable to focus due to the crowd,

then it is preferred (afzal) to make Wuqoof individually.

9. It is not permissible for women to stand with men or mingle with them.

10. During Wuqoof, make Dua and Zikr in abundance as this is a special time for the acceptance of Duas and should not be wasted in futile activities. No specific Dua has been stipulated for this moment but it is narrated in a Hadith that whichever Muslim, on the day of Arafat, after Zawaal, while facing the Qibla recites:

A hundred times

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Then a hundred times Surah Ikhlaas,

Then, a hundred times the following Durood:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ وَعَلَيْنَا مَعَهُمْ

Then Allah t says “Oh my angels what is the reward for my servant. He has made My Tasbeeh and My Tahleel mentioned My Greatness and Dignity and obtained My (Ma’rifat) Knowledge, and has mentioned My Status, and has sent Durood upon My Nabi. Oh, My angels, You be witness that I have Forgiven him, and accepted His own intercession and if My servant seeks My intercession for all those in Arafat, then I will accept his intercession”.

11. If possible, do not stand under a shade unless there are chances of discomfort. Make Dua, Tauba and Istighfaar in abundance, pleading and crying before Allah until the sun sets.

12. In Arafat, Zuhr and Asr Salat are offered together at the time of Zuhr. If a Hajia offers Salat in Masjid-e-Namira behind the local Imam, she should combine the two Salats. But it is better to offer the two Salats separately at their normal times in her place of stay in Arafat.

Wuqoof e Muzdalifa

After performing the Maghrib and Isha Salat, stay in Muzdalifa until pre dawn. This is Sunnat-e- Muakkadah. It is said that the

night of Muzdalifa is even more Afzal than Shab-e-Qadr.

To make Wuqoof in Muzdalifa between predawn (subah-e-sadiq) and sunrise of 10th Zil Hajj is the Rukn of Wuqoof-e-Muzdalifa and is one of Wajibaat of Hajj. If due to crowds, women are not able stay in Muzdalifa, Damm will not be Wajib for them.

It is Mustahab to collect pebbles for Rami from Muzdalifa. Before leaving Muzdalifa, collect at least seventy pebbles which should be the size of a pea or a date seed. If these are not collected from here, then it might be difficult to collect from any other place.

Note: Collecting pebbles from the area near Jamaraat, or from a Masjid or an impure place is Makrooh.

After Subah-e-Sadiq, offer Fajr Salat as soon as its time enters and make Wuqoof and remain engaged in Zikr (Tasbeeh, Tahleel etc.). Some people are in such a hurry to reach Mina that they give the Fajr Azaan and offer Salat before its time. You should be wary of this and rely on your own watch and read the Fajr Salat after Subah-e-Sadiq. It is better to note the time of Fajr Azaan in Masjid-e-Haraam on the 7th and 8th Zil Hajj and read Fajr in Muzdalifa approximately five minutes after that time. After Salat, make Wuqoof and proceed to Mina.

Acts of 10th Zil Hajj

1. The first thing to be done on reaching Mina is the Rami of Jamrat-ul-Uqba.
2. Then make Sacrifice (Qurbani).
3. After the Qurbani, trim the hair of the head and come out of Ihram.
4. After performing the above mentioned acts, proceed to Makkah for Tawaf-e-Ziyarat, which is the Rukn of Hajj and has no substitute and without this Tawaf, Hajj is incomplete. This Tawaf is performed like any other Tawaf. If you did not perform the Saee of Hajj before Hajj, then you will have to do Saee after Tawaf-e-Ziyarat and then return to Mina and spend the night there.

Masa'il-e-Rami

1. The literal meaning of Rami Jimar is pelting pebbles. In terms of Shariah, it means pelting stones at a specific time, in a specific place and in a specific number.

2. Rami Jimar is Wajib. Discarding it will necessitate Damm.

3. Jimar is the plural of Jamrah which means pebbles (small stones). The place where these pebbles are thrown is also called Jimar. The pillars around which the Rami is made are not the Jamaraat. The Jamraat are actually the area underneath the foundation of the pillars. Therefore the pebbles should be pelted in such a way that they fall on the ground surrounding

the pillars where the pebbles are collected. The pebbles must fall close to the Jamrah. If they fall at a distance of three hands or more, from the base of the pillar, it will not be counted in Rami and will have to be repeated or else Damm or Sadaqa will be Wajib.

4. Breaking a big stone into small pebbles is Makrooh. Collecting pebbles from the area near Jamaraat, or from a Masjid or an impure place is also Makrooh.

5. It is Mustahab to wash the pebbles before pelting.

6. Each Jamrah is pelted with seven pebbles and each pebble has to be thrown one at a time. If more than one or all seven of them are pelted together in one go, it

will be counted as one pebble only even if they fall separately and six more pebbles will have to be thrown to complete the count. Throwing more than seven pebbles is Makrooh, however it is permissible in case of doubt.

7. If someone:

(i) Did not perform Rami in all three days.

(ii) Or did not perform Rami on one of the days.

(iii) Or discarded the pelting of four pebbles on the first day of Rami.

(iv) Or discarded the pelting of eleven pebbles on the remaining days of Rami

Damm will be Wajib in all of the above mentioned situations. If any of these situations arises on a single day or all three days, only a single Damm will be Wajib.

8. It is Sunnat to make Rami at a distance of five arms' length or more from the Jamrah and is Makrooh to stand at a shorter distance.

9. If on the first day of Rami i.e. the 10th of Zil Hajj, pelting of three pebbles or less is discarded and in the remaining two days, pelting of ten pebbles or less is discarded, then it will be Wajib to give sadqa of 1.75 kg wheat against each pebble.

10. Whilst throwing the pebble, it permissible to hold it in anyway desired.

However, it is Mustahab to hold it between the thumb and index finger.

11. When making Rami, it is Masnoon to recite the Takbeer. The following Dua should be recited every time the pebble is thrown:

بِسْمِ اللهِ اَللهُ اَكْبَرُ رَغْمًا لِّلشَّيْطٰنِ وَرِضىً لِّلرَّحْمٰنِ

"In the name of Allah, Allah is the greatest, (My action is) to humiliate the Shaitan and to please the Rahman (Allah)."

12. On the 10th of Zil Hajj, pass the other two Jamarats and proceed directly to the third Jamrah which is called Jamrat-ul-Aqba and pelt it with seven pebbles.

13. The recitation of Talbiyah ends with the pelting of the first pebble on Jamrat-ul-Aqba.

14. The Masnoon time for the Rami of Jamrat-ul-Aqba is from sunrise until mid-day (zawaal) of 10th Zil Hajj. It is permissible to make Rami from zawaal to sunset. However, doing it after sunset up to the Fajr next day is Makrooh but in case of crowds it will not be Markrooh In sha Allah.

15. On the 11th and 12th of Zil Hajj, the Masnoon time for Rami for all three Jamarats is from mid-day (Zawaal) until sunset and it is Makrooh to do so after sunset up to the predawn of the following day. However, if it is delayed until the

predawn of the following day without any valid reason, then Damm becomes Wajib and it is also Wajib to make the Qaza of the discarded Rami in days of Rami. If the Qaza is not made in the days of Rami, then the time of Qaza has now expired and the discarded Rami can no longer be executed and only a single Damm will be Wajib.

Note: On the the 11th and 12th of Zil Hajj, if the Rami is made before mid-day (zawaal), then the Rami will not be valid and has to be repeated after mid-day or else Damm will be Wajib.

16. On the 12th of Zil Hajj, some Muallims ask their Hajis to do Rami before mid-day (zawaal) and proceed to Makkah. One should abstain from doing this, because as

mentioned above, the Rami will not be valid and Damm will be Wajib.

Note: After doing the Rami of the 12th of Zil Hajj it is permissible to proceed from Mina before Maghrib. Proceeding from Mina after Maghrib without doing the Rami of the 13th of Zil Hajj is Makrooh.

17. On the 13th of Zil Hajj, if you happen to be in Mina till Fajr, it will be Wajib for you to do the Rami of all three Jamaraats. The Masnoon time of doing Rami on this day is from Zawaal to sunset. Before Zawaal it is permissible but Makrooh-e- Tanzeehi.

18. On the 11th and 12th of Zil Hajj and in case someone stays in Mina on the 13th as well, Rami will made in the following order: firstly on Jamrat-ul-Oola which is near

Masjid-e-Khaif, then Jamrat-ul-Wusta (the middle one) and lastly Jamrat-ul-Aqba. It is Sunnat to follow the above sequence.

19. On the 11th, 12th and 13th of Zil Hajj, it is Mustahab to make Dua after doing the Rami of Jamrat-ul-Oola and Wusta. After doing the Rami of Jamrat-ul-Oola, stand away from the crowd, facing the Qibla which is Sunnat, and then make Dua for as long as it takes to recite twenty Aayats. After that, do the Rami of Jamrat-ul-Wusta and then move aside and pray as before. Then proceed to Jamrat-ul-Uqba and make Rami but do not stop for Dua. It is not Sunnat to stop for Dua after the Rami of Jamrat-ul-Aqba on any day.

20. It is Masnoon to pelt the pebbles successively, one after the other. To delay or give gap in between each throw is Makrooh. It is also Makrooh to delay the Rami of one Jamrah after another, except for the time taken to make Dua.

21. While doing Rami, it is not a condition to stand in any particular direction near the Jamrah. Standing in any direction which is convenient is permissible.

22. It is not permissible to delegate another person to do Rami on your behalf unless there is a valid reason. A sick or weak person who is unable to offer Salat in a standing position, or suffers great pain in walking up to the Jamaraat and has no means of conveyance, or faces difficulty in

using conveyance upto the Jamaraat, or there are chance of her illness to intensify, such a person is termed as Maazura (incapacitated) in terms of Shariah and can delegate another person to perform Rami on his behalf. However, if a person is not incapacitated according to the above mentioned conditions, then it is not permissible for her to discard Rami or to delegate another person for the sake of convenience (for instance avoiding crowds etc). It is Wajib for her to make the Rami herself or else Damm will be obligatory for discarding a Wajib act. Doing this a single day or all three days will necessitate a single Damm.

23. Due to the fear of crowds, the Jurists have allowed women, the weak and ill to make Rami in Makrooh timings. It is permissible and not Makrooh for them to do Rami in these timings since illness, weakness and crowd are valid reasons to permit them to make Rami in such timings which are Makrooh for a healthy person. These timings are stated as follows:

(i) On the 10th of Zil Hajj, after predawn (Subah Sadiq) and before sunrise, after sunset but before predawn of the following day.

(ii) On the 11th of Zil Hajj, after sunset but before predawn of the following day.

(iii) On the 12th of Zil Hajj, it is not necessary to leave Mina before Maghrib. But if someone is in Mina at the time of sunset, then it is Makrooh but permissible for her to leave Mina without the Rami of 13th of Zil Hajj except for women, the weak and ill as stated earlier. They can do the Rami of 12th after sunset and then leave for Makkah without the Rami of 13th Zil Hajj.

24. Pelting in succession, one after the other is not a precondition but is a Sunnat-e-Muakkada and discarding it is Makrooh. Therefore, if someone is making Rami on behalf of an invalid or sick person, then on the 10th of Zil Hajj he should first do his

own Rami and then for the other person. On the 11th and 12th of Zil Hajj, he should first do his own Rami on all three Jamaraats, then return to each of the Jamraats to perform Rami on behalf of the other person, pelting one Jamrah after the other to ensure sequence and succession. If due to crowds, she is unable to return to the first Jamrah to perform Rami on behalf of the other person, then she should first do her own Rami on Jamrat-ul-Oola followed by the Rami of the invalid person on the same Jamrah. Then proceed to the other two Jamraats and follow the same procedure. It is permissible to discard a preferred act due to severe crowds.

25. During the days of Rami, it is Sunnat to spend the night in Mina and is Makrooh to spend the night in Makkah Mukarramah or elsewhere. It is also Makrooh to spend a major part of the night in any place other than Mina. However, it is permissible to spend a major part of the night in Makkah Mukarramah or on its way for purpose of Tawaf e Ziyarat whilst ensuring to perform Salat and make Zikr, Dua and Istigfaar in abundance wherever the night spent.

Note: Nowadays, due to crowds, some tents are put up in Muzdalifa instead of Mina, while the Sunnat is to stay the night in Mina even for a short while. Therefore people in these tents should come to Mina

to spend some part of the night in Mina to fulfill a Sunnat act.

26. You should throw the pebble on the Jamrah and not just place it on it.

27. The pebble should be pelted on the Jamrah using your own hand and not by using a bow and arrow or any other instrument.

28. If an insensible or insane or minor or unconscious person does not perform Rami at all, no fidya would be Wajib on her, but if a sick person discards Rami, Jaza would be Wajib on him.

Stay at Mina and Qurbani

0n the 10th of Zil Hajj, after performing the Rami of Jamarah-e-Aqba, the Hajia should

come directly to her place of stay without engaging into any other activity on the way back and make sacrifice (Qurbani) out of gratification for performing Hajj.

1. There are two types of Qurbani for a Hajia:

(i) **Qurbani of Hajj** which is out of gratification and is also called Dam-e-Shukar. This is Wajib for Qarina and Mutamattia and Mustahab for Mufrida and should be done within the limits of Haram.

(ii) **Qurbani of Eid-ul-Adhha** which is Wajib yearly. If the Hajia is a Musaafira i.e. she does not intend to stay in Makkah for fifteen days or more, then the sacrifice of Eid-ul-

Adhha is not Wajib but Mustahab. If the Hajia is a Muqeema (i.e. she intends to stay in Makkah for fifteen days or more or is a resident of Makkah) and Sahib-e-Nisaab (i.e. Zakat is Wajib on her), then the sacrifice of Eid-ul-Adhha is Wajib on her.

Note: The sacrifice of Eid-ul-Adhha can be done in your hometown as well by asking your family members to perform it on your behalf, provided there is Eid in both the countries on the day of sacrifice otherwise the sacrifice will not be valid.

2. The laws pertaining to the Qurbani of Hajj are the same as the Qurbani of Eid-ul-Adhha. The animal that is permissible for

the Qurbani of Eid is also permissible for the Qurbani of Hajj. Likewise, seven persons can jointly sacrifice a cow or a camel as done in the Qurbani of Eid-ul-Adhha.

Note: Since Eid prayers are not offered in Mina, therefore it is not a condition for the Qurbani to take place after the prayers.

3. The Qurbani of Hajj is also known as Damm-e-Shukar. You can have its meat and can distribute it as well. However, the meat of the animal that is given as Damm to compensate for the mistakes (Jinaayaat) cannot be consumed by yourself and has to be given as Sadqa.

4. The sacrifice should take place within the limits of Haram in case of both Damm-

e-Shukar and the Damm given for the compensation of mistakes.

5. At the time of Qurbani, it is necessary for the Qaarina or Mutamattia to make clear intention (Niyyat) of the Qurbani of Qiran or Tamattu or else their Qurbani will not be valid. If she has delegated another person to do Qurbani on her behalf, then she should ask that person to make Qurbani with the specific intention of Qiran or Tamattu.

6. Our Prophet Sayedena Muhammad ﷺ performed Qurbani on behalf of the whole Ummat. Therefore it is preferred for those who can afford it to do Qurbani on behalf of the Prophet ﷺ; and those who cannot

afford it should also make an effort to do so.

Stay at Mina and Qasr

1. After Qurbani, the Qarina and Mutamattia will do Qasr (trimming of the hair upto one joint of a fingure).

2. It is Sunnat to do Qasr in Mina, facing the Qibla.

3. For a Mufrida Hajia (i.e. one doing Hajj e Ifraad), it is not compulsory but Mustahab to do Qurbani. However it is Wajib for her to make Rami first and then do Qasr.

4. It is Wajib for a Qarina and Mutamattia to first perform Rami, then make Qurbani and then Qasr. Some people might say that this sequence is not necessary and support

their statements by Fatwaas or books. You should not follow their advice and since our Prophet ﷺ performed these rites in the above mentioned sequence, therefore we should also adhere to the same sequence.

5. If someone appoints an organization for making Qurbani, she should ensure that the Qurbani is made at the fixed time or else the sequence will be disrupted and Damm will be Wajib.

6. All the prohibitions of Ihram i.e. using perfume, clipping nails, covering the face, etc. end with the performance of Qasr. However the relations with husband are not permissible until Tawaf e Ziyarat is performed.

7. If all the acts of Hajj except Qasr and Tawaf e Ziyarat have been performed, you can do Qasr by yourself and do it for others as well otherwise not.

Tawaf-e-Ziyarat

1. After Rami, Qurbani and Qasr, proceed to Makkah Mukarramah for the Tawaf of Baitullah. This Tawaf is called Tawaf-e-Ziyarat and it is sunnat not Wajib to perform it in sequence after doing Rami, Qurbani and Qasr.

2. If the Saee of Hajj was not done before going to Mina, then it will be performed after Tawaf-e-Ziyarat.

3. Tawaf-e-Ziyarat is the Rukn and Fardh of Hajj. The time for this Tawaf is from the

predawn of the 10th of Zil Hajj till the sunset of the 12th of Zil Hajj. However it is preferred (Afzal) to perform it on the 10th of Zil Hajj and Makrooh-e-Tahrimi to perform it after the sunset of the 12th of Zil Hajj.

4. There is no substitute (badl) for Tawaf-e-Ziyarat i.e. Damm cannot be given in its substitute because this Tawaf is the Rukn of Hajj and it is not permissible to substitute a Rukn by anything.

5. If it is done after the sunset of the 12th of Zil Hajj, then it will be Wajib to give Damm. Delaying it without any valid reason is a sin.

6. If a woman has not done Tawaf-e-Ziyarat, the relations with her husband will

not be permissible for her no matter how a long a period passes away.

7. If a woman does intercourse with her husband before Tawaf-e-Ziyarat but after Wuqoof-e-Arafat and before Qasr it will be Wajib to give Budna (slaughtering a camel or a cow). If the same was done after making Qasr, then it will be Wajib to give a Damm (slaughtering a goat). However the Hajj will still remain valid and Tawaf-e-Ziyarat has to be performed.

8. If a woman dies before performing Tawaf-e-Ziyarat and writes a will (wasiyyat) for completing the Hajj on her behalf, then it is Wajib to sacrifice a camel or a cow in place of Tawaf-e-Ziyarat.

9. If the Saee of Hajj was not done with Tawaf-e-Qudoom, it should be done after completing Tawaf-e-Ziyarat.

The following are some important guidelines (Masa'il e Makhsoosa) for women regarding Tawaf-e-Ziyarat:

1. If a woman attains purity and has enough time to do Ghusl and perform Tawaf or four rounds of Tawaf before the sun sets on the 12th of ZilHajj, it will be compulsory to do so. If she does not do Ghusl and perform Tawaf it will be compulsory for her to give Damm. However if she does not have enough time then nothing will be obligatory.
2. If a woman knows that she is about to menstruate and there is enough time

before her menstruation to perform Tawaf or four rounds of Tawaf and she does not do so, it will be compulsory for her to give Damm.

3. A woman who is expecting to menstruate should perform Tawaf e Ziyarat at early as possible (i.e. the dawn of 10th Zil Hajj).
4. A woman who was expecting to menstruate and delayed Tawaf e Ziyarat whilst having the opportunity to perform it or four rounds of it without any plausible reason should make Tauba and give Damm.
5. A woman who was not expecting to menstruate and delayed Tawaf e Ziyarat whilst having the opportunity

to perform it or four rounds of it without any plausible reason should make Tauba and give Sadqa of 1.75 kg of wheat or its worth in money.

6. A woman who attains purity on the 12th of Zil Hajj before sunset and has enough time to make Ghusl and perform the entire Tawaf e Ziyarat or four rounds of it before sunset and does not do so out of negligence should make tauba and give Damm.

7. A woman who attains purity on the 12th of Zil Hajj before sunset and has enough time to make Ghusl and perform three rounds of Tawaf e Ziyarat or less than it before sunset and does not do so out of negligence

should make tauba and give Sadqa of 1.75 kg of wheat or its worth in money.

8. If a woman menstruates before the 10th of Zil Hajj and attains purity after the 12th of Zil Hajj and is not able to perform Tawaf e Ziyarat in its due time will not give Damm and perform Tawaf e Ziyarat after attaining purity.
9. If a woman delays performing the entire Tawaf e Ziyarat or four rounds of it after the sunset of the 12th of Zil Hajj without any valid reason (menstruation etc.), she will make Tauba and give Damm.
10. If a woman delays performing three rounds of Tawaf e Ziyarat or less after the sunset of the 12th of Zil Hajj

without any valid reason (menstruation etc.), she will make Tauba and give 1.75 Kg of wheat or its worth as Sadqa for every round left.

11. If a woman performs the entire Tawaf e Ziyarat or four rounds of it in the state of impurity (Haidh or Nifas) she should make Tauba and perform Tawaf e Ziyarat again after attaining purity and making Ghusl and if this is not possible she should give Budna i.e. sacrifice a whole camel or cow in the Hudood e Haram.
12. If a woman performs Tawaf e Ziyarat in the state of impurity (Haidh or Nifas) and returns to her country it is obligatory for her to return to Makkah

and perform Tawaf e Ziyarat in the state of purity. In this situation she will adorn Ihram for Umra from Meeqat and perform Umra and then perform Tawaf e Ziyarat. If she does not return to Makkah it is permissible for her to give Budna i.e. sacrifice a whole camel or cow in the Hudood e Haram.

13. If a woman performed Tawaf e Ziyarat on the 10th of Zil Hajj in the state of impurity (Haidh or Nifas), then performs it again on attaining purity before the sunset of 12th Zil Hajj she should make Tauba and no Damm obligatory on her.

14. If a woman performed Tawaf e Ziyarat on the 10th of Zil Hajj in the state of

impurity (Haidh or Nifas), then attained purity on the 11th or 12th Zil Hajj and delayed repeating of Tawaf e Ziyarat after the sunset of 12th Zil Hajj she should make Tauba and give Damm.

15. If a woman performs three rounds of Tawaf e Ziyarat or less in the state of impurity (Haidh or Nifas), she should make Tauba and repeat these rounds on attaining purity and if this is not possible then she should give Damm.

16. If a woman returns to her country without performing Tawaf e Ziyarat or four rounds of it due to impurity (Haidh or Nifas), it is compulsory for her return to Makkah and perform Tawaf e Ziyarat in the state of purity.

Without performing Tawaf e Ziyarat she will neither come out of Ihram e Hajj nor will she be Halal for her husband. On returning to Makkah she will not adorn a new Ihram from Meeqat since her Ihram e Hajj is valid. She will come out of Ihram e Hajj after performing Tawaf e Ziyarat because Tawaf e Ziyarat is compulsory (Fardh) and there is no substitute for it.

17. If a woman returns to her country without completing Tawaf e Ziyarat (three rounds or less) due to impurity (Haidh or Nifas), it is obligatory for her to return to Makkah and complete Tawaf e Ziyarat in the state of purity. On returning to Makkah she will adorn

Ihram of Umra from Meeqat and perform Umra and then complete Tawaf e Ziyarat. It is also permissible for her to give Budna i.e. sacrifice a whole camel or cow in the Hudood e Haram and not return to Makkah.

Note: After performing Tawaf-e-Ziyarat you must return to Mina because spending the night at Mina is Sunnat and spending it elsewhere is Makrooh (not preferred). However, if you are delayed and not able to reach Mina at night because of performing Tawaf-e-Ziyarat, it is not Makrooh to spend the night elsewhere.

11th ZilHajj

This day will also be spent in Mina for doing Rami on all the three Jamraat. The time for doing Rami starts after midday (Zawal).

The Rami is done firstly on Jamra-e-Oola which is near Masjid-e-Khaif then on Jamra-e-Wusta and lastly on Jamra-e-Aqba.

Note: On the 11th, 12th and 13th of Zil Hajj you should make Dua after doing Rami on Jamra-e-Oola and Jamra-e-Wusta facing the Qibla, at a distance from the Jamrats and away from the crowd. However no Dua will be made after doing Rami on Jamra-e-Aqba.

Note: On the the 11th and 12th of Zil Hajj, if the Rami is made before mid-day (zawaal), then the Rami will not be valid and has to be repeated after mid-day or else Damm will be Wajib.

12th ZilHajj

Today will also be spent at Mina and the same ritual will be followed as yesterday.

Note: If you wish to leave Mina without making Rami of the 13th of Zil Hajj, you should do so before the sunset of 12th of Zil Hajj. Leaving Mina after the sunset without making Rami of 13th is Makrooh (not preferred).If you are at Mina on the predawn (Subh-e-Sadiq) of the 13th of Zil

Hajj, doing Rami will be compulsory for you.

13th ZilHajj

If you are at Mina on the predawn (Subh-e-Sadiq) of the 13th of Zil Hajj, it will be compulsory for you to do Rami in the same way as it was done before.

Alhamdulillah (All praise to be Allah) your Hajj is complete with the exception of one Wajib act which is Tawaf-e-Wada. This Tawaf can be performed any time before your departure from Makkah.

Note: You should make most of the precious time which remains from your stay at Makkah by utilizing it as much as

possible in Nawafil and Tawaf and Dua and Zikr.

Tawaf-e-Wada

1. Tawaf-e-Wada is compulsory (Wajib) for all adult Hujjaj who are not physically or mentally disabled and who have come from beyond the limits of Meeqat (Aafaqi) irrespective of the type of Hajj that they have performed (Qiran, Tamattu, or Ifraad).

2. Tawaf-e-Wada is not compulsory for those living within the limits of Haram, Hil, Meeqat or woman experiencing Haidh (mensuration) or Nifaas (postnatal bleeding).

3. Tawaf-e-Wada is preferable for those who live within the limits of Haram, Hil, Meeqat.

4. The time for performing Tawaf-e-Wada starts after Tawaf-e-Ziyarat. If someone performs Tawaf-e-Wada because he intends to travel, then stays in Makkah and does not travel, her tawaf will be valid. There is no time limit for performing Tawaf-e-Wada. If you perform it after staying a whole year in Makkah it will still be valid. However it is preferable to perform Tawaf-e-Wada after fulfilling all the rites of Hajj and just before departing from Makkah.

5. If you stay in Makkah after performing Tawaf-e-Wada, it is preferable to perform it again before departure.

6. If a woman obtains purity before reaching the outskirts of Makkah, it will be compulsory for her to return to Makkah and perform Tawaf-e-Wada. However if she obtains purity after reaching the outskirts it will not be compulsory for her to return to Makkah.

7. If someone departs from Makkah without performing Tawaf-e-Wada, it will be compulsory for her to return and perform it as long as she is within the limits of Meeqat. Once she has crossed the limits of Meeqat she can either return with to

the Ihram of Umrah or send Damm which is preferable for welfare purposes.

8. Making an intention for Tawaf is sufficient and it is not necessary to make a special intention before performing Tawaf-e-Qudoom or Tawaf-e-Ziyarah or Tawaf-e-Wada, which means that the Tawaf which is performed on entering Makkah will be considered as Tawaf-e-Qudoom and that which is performed during Ayyaam-e-Nahar will be considered as Tawaf-e-Ziyarat and the one which is performed at the time of departure will be considered as Tawaf-e-Wada. If a Nafil Tawaf is performed after Tawaf-e-Ziyarah, it will also be considered as Tawaf-e-Wada.

9. Your whole being should be in a state of sorrow and agony whilst performing Tawaf-e-Wada dreading the departure of this blessed and sacred land on the fragrant sand of which your eyes might never rest upon again.

10. After performing Tawaf-e-Wada you should do Istilaam and try to leave the mosque from Bab-e-Wada casting back earnest and longing glances and tearfully praying for recurrent visits to Bait-ul-Allah whilst leaving the mosque and at its entrance as well.

11. It is permissible to go to Masjid-e-Haraam for Salat and Nafil Umrah after performing Tawaf-e-Wada. Not going to the masjid for Salat after performing

Tawaf-e-Wada is an act of great ignorance and highly deplorable.

12. If at the time of departure a woman is in the state of impurity (Haidh or Nifas), it is not obligatory for her to perform Tawaf e Wada. However it is preferred for her to go to the courtyard of Masjid e Haram and make Dua and express her regret on departing from Makkah.

Masa'il of Hajj-e-Tamattu

1. It is compulsory for a Mutamattia (a women who performs Hajj-e-Tamattu) to sacrifice (Damm-e-Shukr) after doing Rami on the 10th of Zil Hajj.

2. The Mutamattia adorn Ihram the 8th of ZilHajj anywhere in Haram. However, it is

better to do so in Masjid-e-Haraam or in Hateem.

3. If the Mutamattia wants to perform the Saee of Hajj on the 8th of ZilHajj after entering the state of Ihram, she can do so after performing a Nafil Tawaf.

4. Tawaf-e-Qudoom is not compulsory for a Mutamattia. She can perform as many Nafil Tawaf as she wants after Umrah.

5. If a woman performs Umrah during the months of Hajj (from 1st Shawwal till the 10th of Zil Hajj) and does not return home, she can only perform Hajj-e-Tamattu (neither Hajj-e-Qiran nor Hajj-e-Ifraad)

6. It is better for a Mutamattia who has performed Umrah to do Tawaf instead of Umrah before the days of Hajj.

Some Important Masa'il

1. Many women travel for Umrah and Hajj without their husbands or Mahram which is not permissible.

2. If Hajj is obligatory for a woman and there is no Mahram available to accompany her, she should delay the intention for Hajj until it is possible for a Mahram to escort her. If she does not find a Mahram to travel with, her entire life, it will be compulsory for her to write a will for Hajj-e-Badal.

3. It is not permissible for a woman in Iddat to perform Hajj.

4. The Ihram for women is their day-to-day ordinary clothes and the use of gloves and socks is not recommended.

5. Covering the head and wearing a veil are compulsory in Ihram as they are compulsory without Ihram. However, whilst in Ihram, a woman should take care that her veil and Chaadar (with which she covers her head) do not touch her face.

6. Whilst doing Wudhu, if a woman runs her hands over the cloth covering her hair, the Masah will not be correct. The correct way to do Masah is to remove the cloth and run the hands directly over the hair.

7. Women will not raise their voices whilst reciting Talbiyah.

8. If there is a crowd of men at the time of performing Tawaf, women should perform Tawaf at a distance from the crowd and not mingle with men.

9. A woman should start Tawaf at such a time that she finishes it before the congregation for prayers and she can easily reach the area allotted for women.

10. If there is a crowd of men at Maqam-e-Ibrahim, women should offer the two Raka'ats after Tawaf somewhere else away from the crowd.

11. Women should walk at a normal pace between Meelain Akhdharain (green pillars) during Saee.

12. When coming out of the state of Ihram, women should get all their hair or a

quarter of their hair cut about the length of a finger joint.

13. If a woman is menstruating at the time of leaving her home for Hajj, she should make Ghusl with the intention of Ghusl-e-Ihram. However this Ghusl will not purify her. If making Ghusl is harmful for her, she should just make Wudhu and make Dua facing the Qibla.

14. Menstruating after entering the state of Ihram, will have no effect on Ihram. However it is not permissible for her to enter masjid or do Tawaf in this state. She will perform all the rites of Umrah after attaining purity and then come out of the state of Ihram after getting her hair cut.

15. If a woman menstruates during her stay in Makkah, she will not go to the masjid in this state and spend her time in Dua and Zikr.

16. If the 8th of ZilHajj comes during the days of a woman's menstruation, she will enter the state of Ihram and recite Talbiyah and go to Mina. However she will not pray Salat at Mina or Arafat or Muzdalifah but engage herself in Tasbeeh and Tahleel.

17. If a woman does not attain purity after doing Rami and sacrificing and having hair cut on the 10th of Zil Hajj, she will not perform Tawaf-e-Ziyarat until she attains purity. If Tawaf-e-Ziyarah is delayed due to this reason and not performed in its

specific days, no Damm will be compulsory for her. However her Hajj will not be complete till she performs Tawaf-e-Ziyarat nor will she be Halaal for her husband.

18. If a woman menstruates during a Tawaf which is followed by Saee, she will neither complete her Tawaf nor perform Saee and perform them both after attaining purity.

19. If a woman menstruates after performing a Tawaf which is followed by Saee, she will perform Saee because purity is not a condition for Saee and the place where Saee is performed is not a part of the mosque.

20. If at the time of departure from Makkah a woman has not performed Tawaf-e-Ziyarat due to menstruation she

will delay her departure because there is no substitute (Badal) for Tawaf-e-Ziyarat and her Hajj will not be complete without performing it.

21. If at the time of departure from Makkah a woman has not performed Tawaf-e-Wada due to menstruation, she can leave Makkah without performing it and no Damm will be compulsory for her.

22. Some women have a menstrual period after two to three months and do not menstruate regularly. If such a woman adorns the Ihram of Umra and before performing Tawaf e Umra menstruates unexpectedly after fifteen or more days from last menstrual period, it is not permissible for her to perform Tawaf e

Umra until she attains purity. After attaining purity she will perform Tawaf and complete her Umra and come out of Ihram.

23. If a woman has a menstrual cycle for example of six days, and she menstruates immediately after reaching Makkah (i.e. before performing Tawaf e Umra) then unusually no blood is sighted after three or four days it is not permissible for her to perform Tawaf e Umra before her complete menstrual cycle (six days) has lapsed. However if no blood is sighted she will make Ghusl and offer five time prayers. After the ritual six days she will make Ghusl again and perform Tawaf e Umra and complete her Umra.

24. If a woman has a menstrual cycle for example of eight days, and no blood is sighted after one day, it is not permissible for her to perform Tawaf until the ritual menstrual period (eight days) has lapsed. After completing eight days she will make Ghusl and perform Tawaf and complete her Umra.

25. If a woman menstruates during Tawaf, she should immediately terminate her Tawaf and leave the Masjid. After attaining purity she should perform this Tawaf again.

26. If a woman menstruates after completing Tawaf or most of it (i.e. four rounds), it is permissible for her to perform Saee in this state. If she has completed the Tawaf she should complete her Umra and

come out of Ihram. However if a few rounds of Tawaf are remaining, she should wait until she attains purity and upon attaining purity she should complete her Tawaf and do Qasr and come out of Ihram.

27. If Tawaf e Ziyarat is performed in the state of impurity (Haidh or Nifas), and not repeated after attaining purity it is obligatory on her to give Budna.

28. If Tawaf e Umra is performed in the state of impurity (Haidh or Nifas), and not repeated after attaining purity it is obligatory on her to give Damm.

Travelling to Madinah Munawwarah

By Syed Raziuddin Fakhri رَحِمَهُ اللهُ تَعَالٰى (A summarized version)

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ مَعْدَنِ الْجُوْدِ وَالْكَرَمِ مَنْبَعِ الْحِلْمِ وَالْحِكَمِ

وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارِكْ وَسَلِّمْ

Who amongst us can return the favours of the Prophet ﷺ:

Every mother has to bear severe pains and undergo rigorous trials before a baby is born. Then after giving birth, she devotes her entire life to ensure her child's wellbeing. After all these sacrifices and trials, is there anyone who can claim that

he has returned the favours of his mother? Similarly the sacrifices of the Prophet ﷺ are such that no one amongst us can declare that he can ever repay them. Especially, when the Prophet ﷺ himself is narrated to have said that no one was tortured for the sake Deen like he was tortured. It has been narrated that the intestines of camel were thrown on his back, when he was praying in Hateem (Ka'abah) and that the wife of Abu Lahab used to lay thorns in his way and that he was pelted with stones when he went to Taif to give Daawat of Islam, so much so that his shoes filled with blood and that he was injured and his teeth were broken by the pagans of Makkah in the battle of Uhad

and that he, along with his clan (Banu Hashim) was captivated in the valley of Shab Abi Talib for three years when a complete social boycott was declared against them. There is no limit to these sacrifices which lasted till his very last as it is narrated by Hazrat Ayesha رَضِيَ اللهُ تَعَالَى عَنْهَا that at the time of his death there was no oil in the house to light a lantern and all these sacrifices were not for his own sake but for the sake of his ummah.

Etiquettes to be regarded whilst visiting Madinah Munawwarah and Roza Sharif:

After realizing the extent to which the Prophet ﷺ was tortured for the sake of

spreading this Deen, you should go out of your way to pay utmost respect to the Holy City of Madina Munawwarah.

a) When you reach the outskirts of Madinah Munnawwarah and the date palms and suburban dwellings are within sight, you should be in such a whirl of emotions that your entire being begins reciting Salat and Salam on the Prophet ﷺ over and over again.

b) Be careful to pay the utmost respect to Madinah and its environs because the revelation of the Holy Quran in Madinah has made its very nook and corner sacred in the eyes of Allah. The sanctuary has been been frequently

visited by Jibraeel e and Mikaaeel e and other revered angels and the sands of Madinah Munawwarah are fragrant with the scent of the Prophet's ﷺ sacred body and this Holy city is indeed the source of the glorious and cherished ways of the Prophet Muhammad ﷺ.

c) It is said that visiting the Roza of the Prophet ﷺ tant amounts to visiting him in his lifetime and that the Prophet ﷺ hears and answers the Salam of every person who offers Salam at his Roza. That is why, you should be very careful to avoid pushing other visitors or jostling or arguing or raising your voice or

displaying any other sort of misconduct with those who might be Allah تَبَارَكَ وَتَعَالَىٰ and the Prophet's ﷺ cherished ones.

d) If you are informed that the Prophet ﷺ stayed in a certain place, it is appropriate to offer Salat there if possible

e) You should try to conduct yourself according to Sunnat as much as possible and to go out of your way to safeguard every single detail of his blessed ways because the reward of acting upon one abandoned Sunnat tantamounts to the reward of a hundred martyrs.

Preparing yourself for visiting the Roza:

After getting settled at your accommodation in Madinah Munawwarah, prepare yourself for vising the Roza; clean yourself thoroughly and perform Ghusl and adorn your best clothes. Comb your hair and beard and apply perfume and surmah because the Prophet ﷺ has said:

إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَال

The important thing is that your intention should be seeking the pleasure of Allah تَبَارَكَ وَتَعَالَىٰ and not the pleasure of anyone else.

Going to the Roza:

Before going to the masjid, it is desirable to give Sadaqah and walk towards the Roza with utmost reverence whilst being sure to avoid any sort of inappropriate behaviour. If possible, try to enter the mosque from Bab-e-Jiraeel. Then recite the following Dua whilst putting your right foot first in the Masjid:

بِسْمِ اللهِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

نَوَيْتُ الْاِعْتِكَافَ مَا دُمْتُ فِي الْمَسْجِدِ

Then go to Riyaadh-ul-Jannnah and offer two rakaat for Tahayyat-ul-Masjid in the Mehraab or the area adjoining it or wherever possible. If you do not find any

space adjacent to the Mehraab, do not try to get closer by jostling people or jumping over them.

Remembering the sanctity of Roza:

After praying, concentrate on the greatness of this place and the sanctity which it has earned in the eyes of Allah تَبَارَكَ وَتَعَالَىٰ for it is the resting place of Allah's most beloved one and the one who will intercede on behalf of the wrongdoers and the one who was sent as a mercy for all the worlds and for whom the moon split into halves and the one who was raised by Allah's command to the seventh heaven from there to Sidrat-ul-Muntaha until he reached very close to Allah so much so that the Jibraeel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said that if he dared to

accompany the Prophet ﷺ any further, his wings would be burnt to ash.

Once Hazrat Umar رضی اللہ تعالیٰ عنہ summoned two men who had been raising their voices in Masjid-e-Nabawi and asked them about their home city. They replied that they were from Taif. Hazrat Umar رضی اللہ تعالیٰ عنہ said that if they had been from Madina, he would have severely punished them.

Whenever Hazrat Ayesha رضی اللہ تعالیٰ عنہا used to hear nails being hammered in walls, she would send someone to stop them from doing that as this would disturb the Prophet ﷺ in his resting place. In the same way, when Hazrat Ali رضی اللہ تعالیٰ عنہ needed to get his door made, he requested the carpenter to work in it outside

Madinah Munawwarah in Baqi so that the Prophet ﷺ would not get disturbed. Considering the way the Sahabah رضي الله تعالى عنهم (companions of the Prophet ﷺ) used to respect the resting place of the Prophet ﷺ, the racket seen and heard nowadays at the Roza signifies that people are unaware of this important aspect of visiting Roza. Even if is accepted that these people recite Salaat and Salam loudly on the Prophet ﷺ out of sincerity and love on their part, it should be remembered that visiting the Roza is equal to visiting the Prophet ﷺ in his lifetime as the Prophet ﷺ himself said that one who visits him after death will attain the same Barakaat as the one who visits him in his lifetime.

Surely if they were visiting the Prophet ﷺ in his lifetime, they would be careful to give him due respect especially when Allah تَبَارَكَ وَتَعَالَىٰ has ordained us to do so in Surah-e-Hujraat:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ ط

"O believers! Do not raise your voice in front of the Prophet (ﷺ(."

That is why rowdy or wild behavior is completely unacceptable at the Roza.

Presenting Salam at the Roza:

When you reach the front of Roza, you will see three holes in the grill surrounding the Roza. These holes directly face the graves of the Prophet ﷺ, Hazrat Abu Bakr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and Hazrat Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. You

should stand at a distance of three to four feet from this grill or where ever you find space. Be sure to keep your gaze lowered and avoid looking here and there or trying to peep inside. Instead concentrate on the greatness of the entity in front of whom you stand and visualize that the Prophet ﷺ is actually facing you. Then recite Salat and Salam in a low and steady voice whilst making sure to bestow your utmost respect. It is better to just recite:

اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْكَ یَارَسُوْلَ اللہ

instead of learned versions of Salaat and Salam. It has been narrated that one who recites this verse:

إِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا

and then says seventy times:

صَلَّى اللّٰهُ عَلَيْكَ يَا مُحَمَّد

An angel will say to him that you shall be provided for.

Hazrat Ibn-e- Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ just used to say:

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

but some people prefer to use a longer version of Salaat and Salam. There is no specific limit for Salaat but the important thing is that whatever is recited should be done with the utmost humility and

sincerity. If possible, this Salam can also be recited:

اَلسَّلَامُ عَلَيْكَ يَارَسُوْلَ اللهِ

اَلسَّلَامُ عَلَيْكَ يَانَبِيَّ اللهِ

اَلسَّلَامُ عَلَيْكَ يَا خِيَرَةَ اللهِ

اَلسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلِقِ اللهِ

اَلسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللهِ

اَلسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِيْنَ

اَلسَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّيْنَ

اَلسَّلَامُ عَلَيْكَ يَارَسُوْلَ رَبِّ الْعَالَمِيْنَ

اَلسَّلَامُ عَلَيْكَ يَا قَائِدَ الْغُرِّ الْمُحَجَّلِيْنَ

اَلسَّلَامُ عَلَيْكَ يَا بَشِيْرُ

اَلسَّلَامُ عَلَيْكَ يَا نَذِيْرُ

اَلسَّلَامُ عَلَيْكَ وَعَلٰى اَهْلِ بَيْتِكَ الطَّاهِرِيْنَ

اَلسَّلَامُ عَلَيْكَ وَعَلٰى اَزْوَاجِكَ الطَّاهِرَاتِ اُمَّهَاتِ الْمُؤْمِنِيْنَ

اَلسَّلَامُ عَلَيْكَ وَعَلٰى اَصْحَابِكَ اَجْمَعِيْنَ

اَلسَّلَامُ عَلَيْكَ وَعَلٰى سَائِرِ الْاَنْبِيَآءِ وَالْمُرْسَلِيْنَ وَسَائِرِ عِبَادِ اللهِ الصَّالِحِيْنَ

جَزَاكَ اللهُ تَعَالٰى عَنَّا يَارَسُوْلَ اللهِ

اَفْضَلَ مَا جَزٰى نَبِيًّا عَنْ قَوْمِهٖ وَرَسُوْلاً عَنْ اُمَّتِه

وَصَلّٰى عَلَيْكَ كُلَّمَا ذَكَرَكَ الذَّاكِرُوْنَ وَكُلَّمَا غَفَلَ عَنْ ذِكْرِكَ الْغَافِلُوْنَ

وَصَلّٰى عَلَيْكَ فِي الْاَوَّلِيْنَ وَصَلّٰى عَلَيْكَ فِي الْاٰخِرِيْنَ اَفْضَلَ وَاَكْمَلَ وَاَطْيَبَ مَا صَلّٰى عَلٰى اَحَدٍ مِّنَ الْخَلْقِ اَجْمَعِيْنَ كَمَا اسْتَنْقَذَنَا بِكَ مِنَ الضَّلَالَةِ وَبَصَّرَنَا بِكَ مِنَ الْعَمٰى وَالْجَهَالَةِ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّكَ عَبْدُهٗ وَرَسُوْلُهٗ وَخِيَرَتُهٗ مِنْ خَلْقِهٖ وَاَشْهَدُ اَنَّكَ

بَلَّغْتَ الرِّسَالَةَ وَاَدَّيْتَ الْاَمَانَةَ وَنَصَحْتَ الْاُمَّةَ وَجَاهَدْتَّ فِي اللهِ حَقَّ جِهَادِهٖ اَللّٰهُمَّ اٰتِهٖ نِهَايَةَ مَا يَنْبَغِيْ اَنْ يَّأْمَلَهُ الْاٰمِلُوْنَ

At Roza it is better to recite Salam than Durood. After reciting your own Salam, give Salam on behalf of those who have requested you to do so and make Dua to Allah تَبَارَكَ وَتَعَالٰى and request the Prophet ﷺ to intercede (make Shifaat) on your behalf. Then move a foot and a half to the right and recite Salam on Hazrat Abu Bakr رَضِيَ اللهُ تَعَالٰى عَنْهُ, then move a foot and a half further to the right and recite Salam on Hazrat Umar رَضِيَ اللهُ تَعَالٰى عَنْهُ. Then return to the resting place of the Prophet ﷺ and engage once again in making Dua to Allah تَبَارَكَ وَتَعَالٰى.

Making Dua at Roza:

The correct way of making Dua is to begin with extensive praise to Allah تَبَارَكَ وَتَعَالَىٰ and gratitude for all his blessings, especially for granting the opportunity to visit the Roza. Then send Durood on the Prophet ﷺ and make lots of Dua for your parents, your elders, your family and friends and acquaintances and for Saad abdur Razzaq and his family and for those who have requested you to make Dua for them and for those who have not requested you to make Dua for them and for all the Muslims who are alive or have passed away, then end your Dua with Ameen.

Then pray Nawaafil and send Durood at the Mehraab, and the Mimbar and all the pillars of Riyaadh-ul-Jannah such as the pillar of Abu Lubaabah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, the pillar of Wufood, the pillar of Ayesha رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, the pillar of Hanaanah.

Acts to be avoided at Roza:

Be careful not to jostle anyone or occupy more space than necessary or apply perfume (Ittar) on the walls and the grills surrounding the Roza, or making any sort of mess or caress the walls or start Salat in front of someone already praying or nudge someone to move aside or jump over someone in sajdah. If the Haram is filled to capacity, do not try to move ahead by

jostling people or jumping over them, but be content with whichever space you find. You may also find space if you present perfume to the Arabs because they are very fond of it.

The importance of engaging yourself in the effort of Daawat and Tableegh:

At the time of Hajj, millions of Muslims congregate in the Haramain Sharifain to fulfill their religious rites. If all of them make a firm decision to carry on the noble task of the Prophet ﷺ the effort of Daawat and Tableegh, thousands of Jamaats can be sent out in the entire world and no place on earth will remain without a Jamaat descending in it. There is an

urgent need for this effort so that the call of Deen and Imaan can enter every single house.

At the time of presenting Salam at the Roza, pause for a while and concentrate. Your Salam will be answered through the depths of the heart and if you have loved the Prophet ﷺ and been his true and sincere servant, you may hear it with your own ears as well. The form of this answer varies with the extent of your love and attachment to the Prophet ﷺ. If your attachment is strong enough you may visualize the Prophet ﷺ as well but all this is possible and not necessary.

At the time of answering your Salam you may be asked ‘O my cherished Ummati !

Did you fulfill the responsibility of spreading this Deen which I and my companions fulfilled for you. At that time if you have been diligently involved in the effort of Dawwah & and Tabligh the Prophet ﷺ will be aware of it and he will be very pleased with you and if not then you should make a firm decision that henceforth you will devote your entire life to this noble work In Sha Allah.

According to Arabic grammar, the word “Dua” and “Dawah” have been derived for the same source which is why it is not appropriate to practice either of the two and neglect the other. The sorry state of affairs which the Ummah is facing today that it has been driven from the heights of

glory to the depths of humiliation is because of neglecting the important task of Dawat and Tabligh. This is a reality which should be acknowledged by every Ummati visiting the Roza and this realization should remain with him even after he returns to his country because every Ummati's deeds are presented to the Prophet s every Monday and Thursday and the Prophet's ﷺ pleasure and sorrow relies on your engaging with this effort or abandoning it.

The entire journey of Hajj should be performed on your part with the utmost respect and reverence, and especially so whilst visiting Madina Munawwara where the Prophet's ﷺ respected feet have

tread and where numerous angles descend in countless rows. You should be very careful to avoid backbiting, degrading others or hurting or fighting with them.

The dwellers of Madina Munawwara are the Prophet's ﷺ neighbours which is why they deserve your respect and honour. Even while shopping you should remember their special connection to the Prophet ﷺ and that the more they profit from your transactions the more pleased and happy will be the Prophet ﷺ.

Activities at Madinah Munawwara and departure:

During your stay at Madina Munawwara try to engage yourself as much as possible

in Salat & and Salam, Tilawat, Nawafil and the effort of Dawah and Tabligh at the Roza front, Riaz ul Jannah, the Pillars of Roza, the Mehraab and its adjoining areas.

At the time of your departure your whole being should be crying out of pain and agony and regret at obligations unfulfilled and you should be earnestly longing for further opportunities to visit this sacred abode.

Your final request for departure should be with the following words:

اَلْوَدَاعُ يَا رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

اَلْفِرَاقُ يَا نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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